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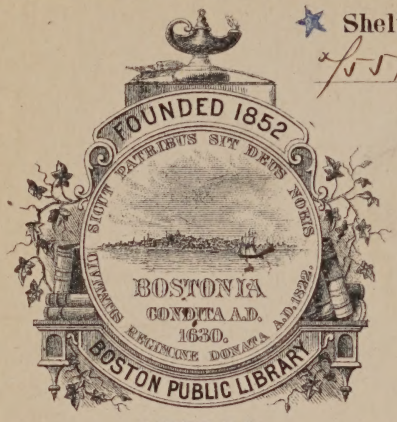

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BROOKLINE JUBILEE.

A

DISCOURSE

DELIVERED

IN BROOKLINE,

AT

*7551.31

THE REQUEST OF ITS INHABITANTS,

ON 15 MARCH, 1847,

THE DAY, WHICH COMPLETED HALF A CENTURY
FROM HIS ORDINATION,

By JOHN PIERCE, D. D.,

FIFTH MINISTER OF THE FIRST CONGREGATIONAL CHURCH AND
SOCIETY IN SAID TOWN.

C

BOSTON:
JAMES MUNROE AND COMPANY.

M DCCC XLVII.

Mrs Thomas M. Brewer

April 17, 1893

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PREFACE.

In submitting the following pages to the public, it may be proper for the Committee of Arrangements to say a few words in regard to the circumstances, which gave rise to the Address in its present form. It will be seen, that it was not delivered to the Parish, of which the author has so long been the respected pastor; but to the inhabitants of Brookline, at their request. The reasons for this are ample and satisfactory. For more than thirty years after his settlement, Dr. Pierce was the sole minister of the town. For fifty years he had served the town on the School Committee; and, during the whole time, had been contributing to the promotion of the intellectual, social, and moral welfare of the inhabitants. In fine, his name had become identified with that of Brookline; and the citizens cherished towards him a kind of filial respect and veneration. Therefore with his consent, and that of the Committee of his Parish, the subject of his approaching anniversary was brought before the inhabitants of the town, at the close of a Lyceum lecture, on the twenty-sixth of January, 1847. At that meeting it was

Voted, That we take measures to celebrate, in a suitable manner, on the 15 March next, the Fiftieth Anniversary of the Settlement of the Rev. John Pierce, D. D., in this town.

Voted, That a Committee be appointed to make all necessary arrangements for the celebration.

The following are the names of those, who comprised that Committee.

Charles Stearns, Jr.	William H. Shailer	Isaac Cook
Charles Wild	David R. Griggs	Samuel Craft
Joshua C. Clark	John Howe	Benjamin B. Davis
Thomas Griggs	Charles Heath	Abijah W. Goddard
Otis Withington	George Griggs	James Robinson.
Marshal Stearns		

At a subsequent meeting of the Committee of Arrangements, a Sub-Committee was appointed to communicate to Dr. Pierce the proceedings of the above-named meeting, and to request him to deliver an Address, on the 15 March ensuing.

In the discharge of the duty assigned them, that Committee addressed the following note to the Rev. Dr. Pierce.

Rev. and dear Sir,

At a Meeting of the inhabitants of Brookline, held, on the evening of the 26th instant, a large Committee was appointed to make suitable arrangements for the celebration, on the 15 March next, of the Fiftieth Anniversary of your settlement in this town. That Committee held a meeting, on the 29th instant, and chose the undersigned a Committee, to communicate to you their request, that you would deliver an Address to the inhabitants of the town, on the above-mentioned day.

It gives us great pleasure, as individuals, to perform this service; and you will permit us to express the hope, that you will find it consistent with your duties and your feelings to comply with the request.

With much esteem and respect we are, reverend and dear sir,
Your obedient servants,

William H. Shailer,
Charles Stearns, Jr. } Committee.
B. B. Davis,

Rev. John Pierce, D. D.

Brookline, 30 *January*, 1847.

To the above communication Dr. Pierce replied, as follows.

Gentlemen,

Your note of 30 January was duly received, inviting me to deliver an Address to the inhabitants of Brookline, on the 15 March, the Fiftieth Anniversary of my settlement in this town.

I feel grateful for the kindness, which prompted this invitation, and for the affectionate terms, in which it is conveyed.

In complying with your request, though sensible of the delicacy, which it involves, it shall be my conscientious endeavor to reciprocate the good wishes of the people, as your and their unfailing friend,

John Pierce.

Rev. William H. Shailer,
Capt. Charles Stearns, Jr.,
Mr. Benjamin B. Davis.

Brookline, 4 *February*, 1847.

After the Address had been delivered, some three hundred of the friends of Dr. Pierce retired from the Meeting-House to the Town Hall, where they partook of a collation, and enjoyed an interesting social interview.

On that occasion the following Resolution was unanimously adopted.

Resolved, That we render our thanks to the Rev. Dr. Pierce for the interesting Address, which he has, this day, delivered to the inhabitants of this town, and that he be respectfully requested to furnish a copy of the same for publication.

The above resolution having been communicated to Rev. Dr. Pierce by the Committee of Arrangements, he returned the following answer.

GENTLEMEN,

At your request, I submit to your disposal the Discourse addressed to the inhabitants of Brookline, on the day of my Jubilee, and ask, only, that it may be read with as much candor, as it was heard, when delivered by

Your affectionate friend and townsman,

JOHN PIERCE.

Brookline, 16 *March*, 1847.

DISCOURSE.

PSALM xxxvii. 25.

"I HAVE BEEN YOUNG, AND NOW AM OLD."

THE psalmist adverts to these different stages of human life, through which he had passed, in order to declare the result of his observation and experience.

It is my object to employ them for a similar purpose at this time.

It has been usual, on occasions like the present, for the pastor more particularly to adapt his discourse to the condition and circumstances of his own flock.

This I have already attempted, on the first Lord's day in October, which completed fifty years from my first sermon in this place.*

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*Brookline was incorporated, on 13 November, O. S. 1705.

The First Congregational Church was gathered, on 26 October, O. S. 1717.

The following has been the succession of its pastors.

I. The Rev. James Allen, of Roxbury, H. U. 1710, was ordained, 5 November, 1718, and died, 18 February, 1747, aged 56.

II. The Rev. Cotton Brown, of Haverhill, H. U. 1743, was ordained, on 26 October, 1748, and died, on 13 April, 1751, aged 25.

III. The Rev. Nathaniel Potter, of Elizabethtown, N. J., a graduate at Princeton, N. J., in 1753, was ordained, 19 November, 1755, and received a dismission on 17 June, 1759.

IV. The Rev. Joseph Jackson, of Boston, H. U. 1753, was ordained, 9 April, 1760, and died, 22 July, 1796, aged 61¼.

V. The Rev. John Pierce, of Dorchester, H. U. 1793, was ordained, 15 March, 1797.

In the morning, my subject was Retrospection, from Acts x. 27. "I have not shunned to declare unto you all the counsel of God." In this discourse I endeavored to show, how I could honestly make this avowal of the apostle; and, in confirmation of what I said, the appeal was made directly to my people.

My topic, in the afternoon, was Anticipation, from II Timothy, iv. 6. "The time of my departure is at hand." This naturally led to the contemplation of an event, which cannot be far distant; and in view of it, I explicitly stated my readiness either to continue a little longer, or to share with another, or else wholly to suspend my official duties, at the option of my people.

Therefore a precise history of this Town, or of this Church, as is usual in half-century discourses, will not now be attempted, for the following among other reasons.

I have already published four discourses relating wholly to this little Town* and Church, besides historical fragments of the same import in other printed sermons.

On 24 November, 1805, the day, which completed a century from the incorporation of this Town, I delivered a Century discourse, which was published.

I next delivered and published a Discourse, 9 November, 1817, on the completion of a century from the gathering of the Church in this place.

In March, 1837, I delivered and published reminiscences of 40 years from my settlement in the ministry. In this sermon, I endeavored to complete what I had left unfinished in my Church Century discourse.

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* The first Meeting-house, erected in this Town, was raised, on 10 November, 1714. Its Dedication sermon was preached, on 3 June, 1715, by the Rev. Nehemiah Walter, pastor of the First Church in Roxbury, for several years colleague with the Pastor, familiarly denominated the apostle Eliot. Our fathers attended on the ministry of both of these divines, before their own house was erected.

This stood in about the centre of the garden belonging to the Parsonage of the First Parish.

The present House was dedicated, on 11 June, 1806. On the succeeding day commenced the demolition of the old Meeting-house.

As such details more particularly relate to my own Church, it would be hardly proper to repeat them in the audience of the whole Town, comprising three distinct religious Societies, and the elements perhaps of as many more.

Moreover, on entering our new Town Hall, a year ago, on 14 October last, my address, on that occasion, was published by vote of the Town, and abounds in statistical facts enough to gratify the most insatiate curiosity.

I cannot but feel confident, my friends, that by the methods, which you have adopted to observe this anniversary, as a Town, Christian union will be as effectually promoted among us, as it was accomplished among the larger gatherings in London, from various parts of the world, in May of the last year.

Indeed this immense convocation seemed not to give the satisfaction anticipated to those, whom, it had been hoped, it would more immediately conciliate and harmonise. The celebrated Dr. Chalmers has objected to it, that it had not a sufficiently definite object; especially that it projected no plan for the more general diffusion of Christianity.

Before proceeding farther, I must ask the liberty of thus publicly defining my position. The first Church, in Brookline, now in the one hundred and thirtieth year of its age, is, and ever has been, according to the common acceptation of the term, a Congregational Church. I am, and have been, for half a century, the fifth Congregational minister of said Church; and I have been, for the same term of time, member of the Massachusetts Convention of Congregational Ministers; for ten years, its Scribe; and twenty-two years ago, this season, I preached its anniversary sermon. For twenty-nine years, I have belonged to the Massachusetts Congregational Charitable Society, richly endowed with funds for the relief of the widows and orphans of Congregational ministers; and, for twenty-eight successive years, I have been one of a committee to report on the distribution of said charities.

This egotism will be excused by the candid, as they find it employed to vindicate the title to Congregationalism of myself and Church against the practice, which, of late years, seems to

find supporters, of using the term in a contracted and sectarian sense, which goes to exclude me and many wiser and better men.

I may as well here add, once for all, that by some, with whom I hold ministerial intercourse, in an annual Register, which is growing into popularity, I have a party name in religion attached to me, not only without my consent, but contrary to my explicit remonstrance.

The covenant of my Church, which has remained unaltered from its original constitution, has, as I understand it, no party bearing. In it we "covenant to walk together, as a Church of Christ, in all the ways of his worship," not according to the Council of Constantinople, or Nice, or the Savoy Confession, or the Synod of Dort, nor yet according to the Westminster Confession of Faith; "*but according to his word.*"

The Rev. Dr. Thomas Fuller, an eminent divine in London, about the middle of the XVIIth century, makes this statement, which exactly expresses my views on the subject.

"In the age of Augustus, Potamon began a sect of philosophers called *Ἐκλέκτικοι*, who wholly adhered to no former sect; but chose out of all of them, what they thought best. Surely such *divines*, who, in unimporting controversies, extract the probablest opinions from all professions, are best at ease in their minds."

Were I then to accept any name, but that of Christian, it should be eclectic.

This ground I advisedly take, though it is said of Dr. Fuller by his biographer, that, "unwilling to go all lengths with either party, he was, of consequence, vilified by both; willing to unite the maintainers of opposite and conflicting sentiments, he only united them against himself."

In confirmation of the same sentiment, it is the remark of the Rev. William Jay, of Bath, one of the most celebrated living divines in England, whose Jubilee was celebrated, on 31 January, 1841, "The truth generally lies in the middle; and he is commonly the nearest to it, who is abused by both the opposite parties."

Fifty years ago, this day, how can I sufficiently realize the

fact, I was, with appropriate solemnities, set apart to the gospel ministry in this town.

The venerable edifice, in which those transactions took place, has long since undergone the changes, to which all earthly things are subject; and not a vestige is left behind. A large majority of those, whom I now address, if not of those, to whom I statedly minister, are perhaps unaware of its very location.

A flourishing elm tree alone designates the spot, on which stood the school-house, in which the preliminary business of the day was conducted.

The Moderator of the Council, consisting of Elders and Messengers from twelve Congregational Churches, together with the President and Hollis Professor of Divinity of Harvard College, was the memorable President Willard, who superintended my education in our neighboring University. The only surviver of its clerical members is the Rev. Dr. Gray, of Roxbury, who, through the infirmities of age, has, for more than three years since, resigned his office in the Christian ministry.

When the assembly were convened to attend to the exercises of Ordination, after the introductory anthem, the Moderator called to the male members of the church, who were seated together in the front seat of the right side-gallery, if they remained of the same mind, in the election of their pastor, to signify it by the uplifted hand. When they had thus renewed their call, the candidate for ordination, by direction of the Moderator, gave an affirmative response in a few short sentences.

The Rev. John Bradford, of the Second Church, in Roxbury, whose first predecessor, the Rev. Ebenezer Thayer, first organized our church, led in the devotions of the occasion. He has long since gone the way of all the earth; and the third of his successors has recently terminated his ministry in his church.

The Sermon, which was afterwards printed with the Charge and the Right Hand of Fellowship, was by the Rev. Thaddeus Mason Harris, of Dorchester, of whom it is to be observed,

that he also preached his first and his last sermon in this town; the last, on his last attendance in the sanctuary, and but fourteen days before his release from his growing infirmities.

The Ordaining Prayer was by the Rev. Dr. Thacher, of the church in Brattle Square, Boston, who survived scarcely six years from this time; and where, since his ministry was completed, a fourth successor now officiates.

The Charge, when it was the practice for old men to perform this service, was by the venerable Cushing, of Waltham, who, for more than thirty-eight years, has been gathered to his fathers.

The Right Hand of Fellowship was tendered by the Rev. Eliphalet Porter, of the First Church, in Roxbury, where your ancestors worshipped, before the first meeting-house was erected in this town, in such numbers, as to share a fifth part of the privileges, and divide a fifth part of the expenses of supporting public worship there. During the latter part of his ministry, he had the rare felicity of a colleague, who has remarkably united the hearts of his people; and, through whose instrumentality, the assembly has so increased, as to render the erection of another house essential for the accommodation of the new comers. Of him his venerable colleague was accustomed to say, with apparent satisfaction, "He must increase, but I must decrease."

The Concluding Prayer was by the evangelical Greenough, of the Second Church, in Newton, at whose motion I exhibited before the Council, as was customary in those days, a confession of my faith, which was unanimously voted to be satisfactory.

Where now is the Choir, with the sweet psalmist of our Israel at its head, Isaac S. Gardner, Esq., son of the devoted hero, who fell in Lexington battle? Not one remains among us, though the present leader, with one or two of his assistants, sprang from those, who officiated at my ordination. Indeed, two of our present number first took their seats in the choir, thirty-five years ago, this very day.

In the church, over which I was ordained, and in the town, where I have so long resided, alas! what changes have I lived to witness!

At my call, there were twenty-two resident male members of this church, every one of whom voted in the affirmative; and thirty female resident members.

Of the male members, at that period, but two remain, the rest having fallen asleep. Of the living, one has been Senior Deacon of the Baptist Church, in this town, from its formation. The other is the only male surviver of our church, before my settlement, who was elected to the office of Deacon, fifty years ago, on 27 February last, who wears the name holden in the highest estimation by our pilgrim fathers; who, in his eighty-fourth year, enjoys a green old age; with whom I have sat in Council, at ordinations and on other occasions, fifty-three times. On 1 January, 1808, he was delegate of our church, at the gathering of the Second Congregational Church, in Dorchester, of which the Rev. Dr. Codman has been sole pastor, for more than thirty-eight years; who is now the second only, in the period of his ministry, with the sole care of a church, of all the Congregational ministers in Boston, and its vicinity.

There were, at the time of my ordination, six non-resident male members, all of whom have long since departed; one of whom was the father of the erratic Elhanan Winchester, a native of this town, recognised, as the founder of a religious sect, denominated Restorationists; and who, both father and son, passed through changes of religious faith and practice, which it would be difficult to enumerate.

Of the thirty female resident members, at that period, but five survive, of whom two only are now resident with us; one, on the confines of eighty years, mother of the late Mayor Davis, of Boston, has been in full communion with this church for more, than sixty-five years.

Of the twenty-two female non-resident members of this church, at my ordination, but one is living, who is at a distance.

The whole number of male members of this church, then, fifty years ago, was twenty-two resident, and six non-resident members, in the whole, twenty-eight; of whom but two of the former are living. The female members were thirty resi-

dent, and twenty-two non-resident, fifty-two in the whole; of whom, but five of the former, and but one of the latter survive; making the whole number of the church, at the period, to which I allude, twenty-eight male and fifty-two female members, eighty in the whole.

The admissions to our church, for fifty years, has been two hundred and seventeen, of whom eighty-seven were those, who had attended, first, my catechisings, and, next, our Sabbath School.

In one hundred and thirty years, the age of our church, the admissions have been five hundred and twenty, averaging precisely four a year. The average since my own ordination, though lamentably few, has been a few more.

There have been ninety-four deaths of our church members, thirty-nine males and fifty-five females. Of occasional communicants with us, there have died nine males and twenty-two females, making the whole number of deaths, of communicants with our church, one hundred and twenty-five, of whom forty-eight were males, and seventy-seven females.

The deaths of church members, in Brookline, within this period, of other denominations, or communicating with other churches, have been thirty-one, nine males and twenty-two females; making the deaths of religious professors, of all denominations, one hundred and fifty-six, of whom fifty-seven were males, and ninety-nine females.

At the time of my settlement here, there were but four known professors of religion of any other denomination than Congregationalists; and these belonged to the Baptist Church, in Newton.

My baptisms, according to the mode practised in this church, have been four hundred and fifty-five, of whom two hundred and twenty were males, and two hundred and thirty-five females.

I have solemnised two hundred and nineteen marriages, of which thirty-one couples now live in this town.

The total number of deaths in the town has been five hundred and seventy-three, two hundred and seventy-nine males and two hundred and ninety-four females. Of these precisely

two hundred died at the age of ten and under; and seventy-four, more than one-eighth part, lived to the age of seventy and upwards. Of the whole number one hundred and thirty died of consumption, nearer a fourth, than a fifth part of the whole number.

The deaths, during the same period, in Roxbury, in families worshipping with us, have been sixty-three.

Other considerations will show the great changes, to which we are subject, of which, as they are gradual, we are prone to be insensible.

Not a single couple now remains in this town, whom I found in the married state, on my arrival.

Since that time, there have been fifty-seven instances, in which both husband and wife have deceased; and twenty-one cases, in which a married person has lost more than one partner.

When I came here, there were seventy-two houses inhabited by seventy-two families; and there were sixty-five voters.

Of the houses thirty-four were below the Meeting-house, and twenty-eight above. By the computation of the assessors, on 1 May last, there were in the town two hundred and forty-three houses, of which one hundred and forty-seven were below the First Parish Meeting-house, and ninety-six above.

Since that time, several new houses have been inhabited.

There were then, by the assessors' returns, three hundred and eleven families, one hundred and ninety-six below this House, and one hundred and fifteen above.

Of the seventy-two original houses twenty are demolished; and of those, which remain, but fourteen are inhabited by descendants of the former owners.

Of the sixty-five aforementioned voters but three are living in this town.

But two individuals in this whole town are now living, who were owners of real estate, when I came here.

Having made remarks, which will furnish a ready answer to the inquiry, "Our fathers, where are they?" I proceed to statements, which will show, that the clerical profession is liable to similar vicissitudes.

Since my introduction into the ministry, there have been eighty members of the oldest Boston Association of Ministers. Of these thirty have died, twenty-two from various causes have left the Association, and twenty-eight remain members.

Of the whole number the first sixteen in uninterrupted succession have died, the only two others, who were my seniors, have resigned; and of the twelve immediately succeeding me nine have died, and three resigned. So that of the first thirty-three in immediate succession, I only remain without a colleague. The very next successor in Boston, who has the sole care of his Parish, was born six days, after I received my first degree at Harvard University; and his ordination occurred, just eighteen years to a day, after my own.

Of the one hundred and twenty-eight settled in Boston, calling themselves Congregational ministers, I have been cotemporary with eighty-four, two-thirds of the whole number; twenty-five have died; twenty-three have resigned; and thirty-six remain in the active ministry.

It is to me a most solemn thought, that though of the one hundred and twenty-eight Boston Congregational ministers, Dr. Increase Mather, of the Old North, officiated fifty-nine years; Dr. Chauncy, of the First Church, fifty-nine years; Dr. Sewall, of the Old South, fifty-six years; Dr. Samuel Mather, first in the Old North, and then in Bennet street Church, fifty-three years; Rev. Thomas Foxcroft, of the First Church, fifty-two years; Dr. Pemberton, of the Second Church, fifty-one years; and the Rev. Samuel Checkley, of the New South, fifty years, these seven have been my seniors in the ministry; yet there has not been a solitary instance, since the settlement of Boston, of one, who has had the sole care of his parish, so long as myself.

Our neighboring University furnishes also a striking illustration of the changes every where taking place around us. Its fifth President is in office within the period, to which I refer; its sixth Treasurer; and of the elected members of the Corporation, whose complement is five, there have been twenty-seven, of whom but nine are living, five of whom are in office. Of the large Body of Overseers, at the beginning of my ministry, but

two remain in the land of the living; and they are not in office. Since 1810, the elective part of the Board consists of thirty, fifteen clergymen and fifteen laymen. The whole number elected has been sixty-two, forty laymen and twenty-two clergymen. Not one of the fifteen elected, in 1810, remains in office. Not a Professor, who then officiated, is now living; and but one Tutor, who now holds no office in the University. In the meantime, sixty-five Tutors have been elected, but four of whom ever held their office at the same time.

I have attended sixty-two Commencements at Harvard University, nearly, if not quite, one third of its public Commencements; and there are now living but twenty-one graduates of that Institution, whose Commencements I have not attended. Last August, the whole number of graduates amounted to six thousand and three, of whom I have attended the Commencement of three thousand one hundred and forty-two, more than half of the whole number, of whom one thousand one hundred and seventeen have deceased. Of these, four hundred and fifty-six have been ordained, of whom one hundred and forty-eight have died, three hundred and eight remain alive.

Having arrived at an age, when, though it is very proper to look over the narrow isthmus, which separates me from eternity, my thoughts very naturally revert to the past, and having peculiar facilities for the inquiry, I have taken some pains to ascertain the numbers of graduates at Harvard University, who have sustained the ministry, for fifty years and upwards. My list already amounts to one hundred and twenty-two, which I intend, on some suitable occasion, to make public.

By my last estimate, there are five hundred and forty-one Congregational ministers, in Massachusetts, now belonging to the Massachusetts Convention of Congregational Ministers, but three of whom are my seniors; each of whom has had his Jubilee; Dr. Timothy Mather Cooley, of Granville, Hampden County, on 27 and 28 August, 1845; Rev. Benjamin Wood, of Upton, Worcester County, on 1 June, 1846; and Rev. Dr. John Fiske, of New Braintree, Worcester County, on 26 October, 1846. Besides these, but fifteen are now living, whose names

are in the Massachusetts Register of 1797. Two only of these have colleagues.

Since my introduction into the ministry, I have held ministerial intercourse, either by direct exchanges, or by preaching in their pulpits, or by assistance from them in my own, with three hundred and thirty-eight different ministers, whose precise theological speculations I would not attempt to define; but barely state that seventy-two of them at least would be likely to denominate themselves orthodox.

Perceiving such notice in the papers of the Rev. Dr. Samuel Nott, of Franklin, Connecticut, who was ninety-three, on 23 January last, and who has sustained the sole care of his Parish, though ordained sixty-five years ago, the day before yesterday, as if his case were unparalleled, I have made some investigation of the subject.

The Rev. Israel Loring, of Sudbury, a graduate of Harvard University, in 1701, was alone in the ministry sixty-five and a quarter years, though he died at the age of ninety. Dr. Appleton, of Cambridge, of Harvard University, 1712, though he died at ninety, was alone in the ministry, sixty-six years, before a colleague was settled. The Rev. Joseph Adams, of Newington, New Hampshire, Harvard University, 1710, whose son now lives in Roxbury, ninety-six years old, on 22 May last, died at the age of ninety-five, and was alone in the ministry, sixty-seven years and six months. Dr. Ebenezer Gay, Harvard University, 1714, though he died at the age of ninety years, six months and twelve days, was alone in the ministry, sixty-eight years, eight months and twenty-four days. It is not a little remarkable, that he delivered a birth-day sermon from the words of Caleb, "Lo! now I am, this day, fourscore and five years old," which was literally true, and which he published under the title of "The Old Man's Calendar."

The oldest ministry, of which I have any record, is that of the Rev. Nathan Bucknam, of Medway, of Harvard University, 1721, who was in the ministry, seventy years, one month and twenty-three days, though at eighty-three he preached his last sermon, when he had been in the ministry, sixty-two and a half years.

In the seven Classes, with which I was cotemporary at the University, there were fifty-eight, who have been ordained clergymen, about one quarter part of the whole number. Of these thirty-five have deceased; twenty-three are among the living, of whom but seven preach at all; but one, besides myself, has the sole care of his Parish, and he in two classes after mine; Rev. William Salisbury, Harvard University, 1795, Presbyterian minister, of Jefferson, Schoharie County, New York.

A custom is becoming more and more prevalent, which, whatever may be its advantages, threatens to have an unfavorable bearing on the longevity of ministers in the same parish. I allude to the practice of dismissing clergymen without an apparent cause, after a brief ministry, or else of alluring them, by the strongest possible motives, to leave a narrower for a wider sphere. When the Rev. Dr. Storrs, at the ordination of his son, in Harvard Church, in this town, a year ago, last October, was lamenting this practice, which was soon to operate to the removal of this very son, I afterwards remarked to him, as a case in point, that the second Church, in Brighton, was gathered, in the thirtieth year of my own ministry, and that they already had their fifth minister, who has since been dismissed.

This custom, it seems, is by no means confined to Congregationalists. In a conversation, not long since, with the Rev. Rollin H. Neale, of the First Baptist Church, Boston, I took occasion to remark, that I had been cotemporary with seven ministers of his Church, ten years with Dr. Stillman, the first of the seven.

The bare allusion to this godly man recalls delightful associations, of which I must ask leave to take a passing notice. When a boy, no greater boon could I ask of my father, than permission to walk five miles, on the Lord's day morning, to hear this good man preach; and to remain, through the day, to be sure of a seat in his crowded house, for the afternoon. It has been my privilege, in my time, to hear eloquent preachers of great notoriety; but, for pulpit eloquence, I have been in the invariable habit of assigning him the very first rank. Indeed, every sermon he delivered was with an earnestness, as if he

had received one more important message from his Master, and the present might be his only opportunity for delivering it.

The vicissitudes attending all earthly things may be strikingly illustrated by reference to this house of our solemnities. Of the committee for building it, in 1805, 1806, consisting of nine, but one remains. Forty years ago, last June, sixty-six of these pews were sold at auction. But eight of the original proprietors are now in the land of the living; but five are residing in this town; and but fourteen of their families occupy the seats of the original owners.

The town was incorporated, one hundred and forty-one years ago, last November; and yet a woman is living here, a native of Newburyport, at the age of ninety-six, the most advanced age on our records, who was born just forty-five years to a day from the date of its incorporation.

There are now living in this town thirty-three, who were born previously to my ordination. Of these eight are my seniors. Several were too young to remember the transactions of those times. Not an individual can remember the ordination of my immediate predecessor, which was eighty-six years ago, on the 9 April last.

Some years since, I received a call from the Hon. John Elliott, Yale College, 1794, Senator of Congress from Georgia. In the course of conversation, he inquired concerning the size of this town. My reply was, that by the last admeasurement, it contained four thousand four hundred and sixteen acres, and added, I presume, that some of your Southern gentry have larger plantations, than the whole of this town. He answered, that is indeed the case; for my own plantation contains five thousand acres. To the inquiry, how many slaves he had to till it, his reply was ninety. To this I added, and he at once confessed, that this town was much more highly cultivated, than his plantation.

In my Address at the Dedication of the Town Hall, it was intimated, that, on arriving at fifty years in my ministry, I hoped to gather up the historical fragments, which remained in relation to this town, that nothing might be lost. Accordingly I have searched diligently the records of Boston, in the City

Clerk's office, and also the books and papers, in the Secretary's office of this Commonwealth. But I found nothing, which was not familiar to me, except a Petition, dated, 25 May, 1698, from certain inhabitants of Muddy-river, for aid in carrying into effect former Resolves made in their favor. The signers were thirty-five in number, of whom but eight have descendants here, and only seven of the names are now known among us.*

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* To the Hon. William Stoughton, Lieutenant Governor of Massachusetts, the Honorable Council, and the Representatives in General Court assembled, 25 May, 1698:

The humble petition of the inhabitants of Muddy-river humbly showeth;

Whereas in the year 1686, the Honorable Joseph Dudley, President, William Stoughton, Deputy President, and the Council, in answer to the petition of the inhabitants of Muddy-river, praying liberty for a school among them, &c., did order, that the Hamlet of Muddy-river be free from Town rates to the Town of Boston, and other privileges, as in said grant, on the other side, may more at large appear;

We, your petitioners, do humbly pray, that the said granted privileges may be confirmed unto the said Hamlet, with the addition, that the inhabitants may choose such officers amongst themselves, as may assess the inhabitants their due proportion, as may be thought sufficient and expedient for defraying such necessary charges to said school, and other things; and that one Constable may be chosen, who may be sufficiently impowered to collect the rates for the County and the Hamlet; and your petitioners, as in duty bound, shall ever pray,

THOMAS GARDNER, } In the name
BENJAMIN WHITE, } of the
ROGER ADAMS, } inhabitants.

True list of the names given, 20 December, 1697:

Joshua Gardner, Peter Boylston, Andrew Gardner, Ralph Shepard, Joseph White, Nathaniel Holland, John Ackers, Thomas Stedman, senior, Joseph Gardner, Joshua Child, Nathaniel Stedman, Thomas Woodward, Jonathan Torrey, Josiah Winchester, Joseph Buckminster, Benjamin Whitney, John Grosvenor, William Sharp, Samuel Aspinwall, Eleazer Aspinwall, Solomon Phipps, George Bass, John Devotion, Edward Devotion, Simon Gates, John Ellis, John Parker. 27.

The persons whose names are here underwritten, are otherwise minded;

Timothy Harris, Daniel Harris. 2.

Neuters;

John Winchester, Samuel Clark, John Druce, Erosamon Drew, Dorman Marean, Abraham Chamberlain. 6.

On the very month of my ordination, John Adams became the second President of the United States. It was a dark day for our country. The French Revolution was raging with but feeble restraints of law and order. The forms of its government were continually changing. Infidelity prevailed. The Sabbath was abolished by the French Republic. Death was declared to be an eternal sleep. Indeed, no measures were omitted, which threatened the very foundations of religion and social order.

In the mean time, the war between France and England assumed a terrific aspect, and threatened to involve all other nations in one general confusion.

To steer the bark of State with due discretion, so as to avoid the breakers, which, on all sides, threatened it, became a difficult task for our rulers.

The clergy had also a most delicate office, to perform their duties, to exercise their rights, to be faithful to the dictates of conscience, and the word of God, and to counteract the growing infidelity and licentiousness of the times, without giving unnecessary offence to either of the contending and sometimes virulent political partisans.

Happy was it for this town, though it partook, in some degree, of the party spirit which raged with the utmost violence in many portions of our land; yet that the leaders of the opposite parties in this place were men of religious principle, and thus guarded the most violent of their number from those excesses, into which, in other places, they too generally fell. To this circumstance, under God, I impute it, that, though I have always considered it my duty, as well as right, to vote for the general officers of our government, never however intermeddling in town affairs; in this way understanding the injunction of our Lord, to "render unto Cæsar the things, that are Cæsar's;" though, at certain elections, I was justly suspected of voting differently from two thirds at least of my parishioners; though, on Fasts and Thanksgivings, I have been free to express what I have considered to be our duties and dangers, as members of a Free Republic, at all times however with studied prudence; yet never to leave it doubtful, with any dis-

cerning person, what have been my sentiments, on controverted subjects; yet never, throughout my ministry, have I received the slightest insult, but once, and that more than forty-six years ago, by a man in liquor, who, on becoming sober, offered of his own accord a satisfactory apology.

Never can I forget, during the early stages of the French Revolution, the dangers to our highest interests incurred by the influx of infidel and licentious publications from unprincipled foreigners, and from those, in the midst of us, who had imbibed their pernicious principles.* A leader in this band of desperadoes was Thomas Paine, who had gained a mischievous influence by his politica lwritings, in "times, which tried men's souls."

The second part of his "Age of Reason" was published in October, 1796. It had a speedy circulation, and produced injurious effects upon certain classes of the community. His infidel writings are said to have exerted a far more extensive and dangerous influence in Great Britain, than in our own country.

But a sovereign God, who delights to educe good from evil, made even this reckless production the occasion of great good to the cause of truth and righteousness. For it led to some of the best defences of Christianity, which this or any other age has produced. Among works of standard excellence, to which it gave rise, was Paley's Evidences of Christianity, followed by far greater benefits, than all the low ribaldry of infidels, with Paine at their head, has been enabled to do mischief. His notorious character helped also to counteract his infamous designs.

Of this fact I was permitted myself to witness a striking proof. In August, 1834, on a visit to West Farms, Westchester County, New York, the immediate neighborhood of where Paine lived and died, I was introduced to Elder Thomas Butler, a countryman of Paine, who had been on intimate terms

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* Among works of a pernicious tendency, which, at that time, gained a dangerous notoriety, was Godwin's Political Justice, a publication equally adverse to religion, morality, and common sense.

with him, imbibed his infidelity, attended him through his last illness, and assisted in his burial. He confirmed the truth of what had been asserted by others, and especially by Cheetham, his biographer, of his worse than beastly intemperance, his filthiness, and his gross violation of the laws of decency and propriety. The spectacle had such an effect upon Mr. Butler, that he was induced to attend in earnest to the evidences of Christianity, became a zealous and confirmed Christian, and died, 14 December, 1845, aged eighty-five, an Elder of a Dutch Reformed Church, in Westchester County.

After much angry controversy between this and our mother country, principally on the long contested topic of sailors' rights, it pleased the Ruler of nations, as a just punishment for our sins, to suffer us to become involved in a sanguinary contest with the nation, from which we sprang, and to which we are allied by many tender ties. This war was declared by our government, on 18 June, 1812. It was waged with much ferocity, and with various fortunes, on both sides. So poorly were we prepared for the contest, that the enemy, at one time, invaded the Capital of our nation, put our rulers to flight, and, not greatly to their honor, committed depredations on our public buildings, at Washington. This war, from its beginning, and throughout its progress, was greatly deprecated by the friends of peace, especially in the New England States, who constantly increased, in proportion as its evils became more and more apparent. Its effect on us was completely to change the politics of this little town. Through favor, it was of short continuance; for after a little more than two years' and a half duration, the Ghent Treaty of Peace was ratified by Congress, on 17 February, 1815. Never were witnessed among us such frantic expressions of joy, as this event occasioned, equally among the chief promoters of the war, and its steady opposers, more cordial perhaps among the former, than the latter, as they were thus rid of a vexatious responsibleness.

On the Christmas, after the proclamation of this peace, a Peace Society was organized in our neighboring capital, under the auspices of that persevering friend of peace, the late Rev. Dr. Noah Worcester, who labored indefatigably in its promo-

tion. It is worthy of observation, that, on the very date of this event, a Peace Society was organized in London, on the same broad principles. Great good, it is confidently believed, has resulted from the combined influence of these and kindred associations in other places. May it not have been in a measure owing to the light thus diffused, that we have been permitted to remain in peace more than thirty-one years, a season of tranquillity unknown in former more belligerent times?

Again has the Sovereign of the universe permitted us to become engaged in war with another nation, a sister Republic, whose object I will not attempt to specify, nor to predict its result. You may see this subject abundantly discussed in the journals of the day. Its consideration, as a professed minister of the Gospel of peace, I will now dismiss, with the earnest wish, that its speedy termination may produce as great delight, as was diffused throughout our land by the close of the last war with our mother country, in 1815.

For thirty-one years after my ordination, notwithstanding the gradually increasing variety of religious denominations in this place, there was but one house of worship. The Baptists, whose numbers were constantly multiplying, were subject to serious inconveniences from repairing for worship to neighboring towns, till 5 June, 1828, when a church of that denomination was duly constituted here, and their house of worship was dedicated, on the succeeding 20 November.

The Rev. Joseph M. Driver was installed their first pastor, on 25 March, 1830.

He was succeeded, in a little more than a year, by the Rev. Joseph Andrews Warne, from the city of London, who was installed their second pastor, on 14 April, 1831, and preached his farewell sermon, on 29 January, 1837.

The present incumbent, the Rev. William Hosmer Shailer, from Haddam, Connecticut, was installed their third pastor, on 24 September, 1837.

It gives me great pleasure to bear this public testimony to the uninterrupted harmony subsisting between the different societies and their ministers. We have been intimately leagued together in measures, which promised to conduce to the public

good. Instead of the jealousies and hard speeches, which sometimes pass between ministers even of the same denomination thus situated, the pastors here have been rather like a father and his sons, than the heads of conflicting parties. With truth can I add, that not a single unfavorable or unfriendly report has, at any time, reached me, either from pastor or people, which has occasioned a moment's uneasiness.

What better proof of this happy state of things can be desired, than that, during repairs in the Baptist meeting-house, in August, 1842, the Society was invited to our house of worship, which invitation was cordially accepted; and the rare spectacle was presented, of two religious societies of different denominations harmoniously meeting for public worship, the respective ministers interchanging services.

In process of time, such was the increase of inhabitants, particularly in the lower part of the town, desiring such accommodation, that a third church was gathered, and a neat and convenient house was dedicated, on 21 August, 1844, with the venerable denomination of the Harvard Church.

On 22 October, 1845, the Rev. Richard Salter Storrs, Jr. was ordained its first pastor. But his ministry here was of but short continuance. For, agreeably to the practice, which, in modern times, is becoming lamentably prevalent, he was induced to leave this, his first love, for the Church of the Pilgrims, in Brooklyn, New York.

As preparatory to this measure, a Council, consisting principally of those, who had ordained him, the previous year, reluctantly consented to dismiss and recommend him to his new sphere of labor.

But the flock, though thus suddenly deprived of their pastor, were not long left, "as sheep without a shepherd;" for, on renewing their call to one, whom they had previously invited without success, he was enabled at length to return an affirmative answer; and the Rev. Joseph Haven, Jr. was accordingly installed their second pastor, on the last day of the late year, but about two months, after the dismission of their former minister.

It would have been highly gratifying, could I, on this occasion,

have borne testimony to a more general and earnest attention to religion, than I have been enabled, especially of late, to witness among my people. For defect of which we are constrained to unite with most other religious denominations in our land, in the lamentation, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" And in the earnest prayer, "O Lord, revive thy work, in the midst of the years; in the midst of the years make known; in wrath remember mercy."

But though it is not my happy privilege to testify to a special attention to religion among us; yet I am happy to announce, and I can omit no favorable opportunity for making the avowal, that, since my connection with this people, especially of late years, there has been a wonderful temperance reformation in this place. As proof, I will state the indisputable fact, that, for several years, since my acquaintance here, I may venture to assert, that there was not a single family, in which it was not customary to treat guests with alcoholic drinks of various kinds; and especially to supply workmen with ardent spirits, twice at least, every day. Now, it is confidently believed, that not a single farmer in the whole town, and it is hoped, but here and there one of any class ever thinks of poisoning himself or his workmen with these vile and unnatural mixtures.

But as I have so lately enlarged upon this topic, in an Address at the Dedication of our Town Hall, I will dismiss the subject with stating, that temperance is an indispensable preliminary step toward a genuine revival of religion, as we may infer from those scriptural directions, which require us to "cease to do evil, in order that we may learn to do well; to lay aside every weight, and the sin, which the most easily besets us, that we may run with patience the race set before us;" in fine, "to lay apart all filthiness and superfluity of naughtiness, that we may receive with meekness the ingrafted word, which is able to save our souls." Thus may we not hope, that, having laid the foundation in temperance, without which no good work can be effectually accomplished, in the right use of the appropriate means, prompted, accompanied, and followed by the spirit of God, if we wait with patience,

godliness may, in due time, be superadded, the crowning attribute of the Christian life?

In the review of my ministry, the subject, which I contemplate with the most unmingled satisfaction, is the impulse given to the education of our rising race. During this period, and indeed as far back as our history reaches, this town has taken a laudable interest in common schools. For the last few years, their improvement has been advancing with rapid strides. You have aimed to select committees for the superintendence of your schools, who should take a proper interest in the cause. I am happy to add my deliberate conviction, that they have been faithful to their trust. We have passed many anxious hours together in devising the best measures for the education of our youth. The result has been to propose frequent improvements, which have added materially to the expenses of the town. Such has been the confidence in your committees, and such your persuasion, that what they proposed was adapted to answer its intended purpose, that their recommendations have, in all cases, been unanimously adopted, without even a dissenting vote.

I cannot forbear to add, as a subject of cordial congratulation, that by the Hon. Horace Mann's last Report, Brookline, the last year, raised the largest proportional sum for scholars between four and sixteen years of age, of any of the three hundred and nine towns in this Commonwealth.

Well done, respected and beloved townsmen and associates, ye have well done, in imitation of our pilgrim fathers, after providing for the worship of God, according to the dictates of your own consciences, to consider no sacrifices too great for the benefit of the rising generation.

How can we be sufficiently thankful for the provision here made for female education! How different, in this respect, are the present from former times! This subject rises into the highest importance, when we duly consider, brethren, how important it is, that the other sex, as they are often our superiors in many other respects, should be at least our equals in mental cultivation. It may be almost said, without a figure, that, under God, they are the honored instruments of forming the hearts and the minds of the rising generation.

In my last visit to the Hon. Paine Wingate, of Stratham, N. H., a venerable son of Harvard, for several years minister of the gospel, and, after his parish, on the sea-coast, was dispersed, in the revolutionary war, a lawyer, next, judge, in his native State, and, lastly, Senator in Congress, a wise observer of men and things, who died at the venerable age of ninety-nine, he made the following remark. "Through a long life of large intercourse with the world, very rarely have I known one eminent for greatness or goodness, which could not be traced, under God, to maternal instruction and influence." Does not our own more limited observation, my hearers, tend to the same conclusion? What is there, in our early training, which we review with pleasure, that does not recall the recollection of a beloved mother? Examples, in point, might be quoted without number. I shall content myself with two.

A correspondent of the New York Observer, in a discriminating biography of Fellenberg, a distinguished philanthropist of Switzerland, after rendering due honors to his mother, for his early instruction, thus proceeds, "It is remarkable, that in almost all my biographical notices of illustrious men, I meet with a mother, endowed with high faculties; and this mother would seem to be the first and principal instrument of their celebrity; so true is it, that mothers do more than fathers for the education of their children. Christian mothers, never forget this important truth."

The same biographer thus speaks of Baron Cuvier, of France, the most distinguished naturalist, which this, or any other age has produced. "His mother had a superior mind. She was his first teacher, and discharged the duty with admirable zeal. Though she did not know Latin, she made her son repeat to her all his lessons in that language. At the same time, she made him read to her many books of history and literature. Thus she unfolded in the young mind of her pupil that thirst for reading, and that curiosity, which, as M. Cuvier himself relates, were the principal source of his discoveries. Here is a new proof of the influence, which mothers can exercise over the intellectual as well as over the moral culture of their chil-

dren. How often have I had occasion to remark, that men of genius are almost all sons of their mothers!"

For such reasons, how can we too highly estimate the value of female education?

But while the proper education of our daughters demands assiduous care, and will richly reward our most strenuous exertions; yet, even in this high concern, there is an extreme, against which mothers cannot too carefully guard. I allude to the danger, sometimes incurred, of attending solely to their mental, to the neglect of their physical education, and, above all, of the primary offices of domestic life. Thus it is to be apprehended, that some fond mothers will not allow their daughters, like Solomon's virtuous woman, to "work willingly with their hands, to rise while it is yet night, to make fine linen, and look well to the ways of the household;" but do all this business for them, lest it should interfere with their daily and nightly studies, and tarnish the lily whiteness of their hands. The necessary consequence is, that they grow up ignorant of the appropriate duties of house-keeping; and neither know how to do the work themselves, nor when it is faithfully done by others.

Memorable examples of the injudicious, as well as of the judicious education of females is furnished by the late learned Hannah Adams and the accomplished Mrs. Adams, wife of the first President Adams. The former was as notorious for ignorance of common household concerns, and indeed of common things in general, as she was celebrated for book-learning, and eminent for piety. On the other hand, the first Mrs. President Adams was as remarkable for practical knowledge and superintendence of household affairs, as she was for attainments, which qualified her to shine in courts, to hold correspondence with the most gifted minds; and to train up her son to that distinction, which he has attained, and for which he is ever ready to express his obligations to his beloved mother.

The mother of the first President Adams was born in this town, within half a mile west of where we are now assembled, the daughter of a plain country farmer. Her advantages for education were incomparably fewer, than our daughters now

enjoy. Yet she supplied the defects of early instruction by diligence in subsequent life. I have heard her venerable son, when advanced in years, repeatedly speak with deep emotion of his mother, whose parents, Peter and Ann Boylston became members of this Church, 12 April, 1719, one hundred and twenty-eight years ago. He was accustomed to say, that he should never forget the lessons of piety and morality, which she early taught him.

It would be a hopeless task even to enumerate the changes, which have taken place, during the past half-century, and especially the improvements in almost every thing valuable. To my mind they furnish satisfactory proof, that society is advancing, instead of retrograding. "Say not then, what is the cause, that the former times were better, than these? For thou dost not inquire wisely concerning this."

Within this period the number of States in the Union is nearly, if not quite doubled. Besides, what vast accessions have been made by the purchase of Louisiana, the addition of the Floridas, the annexation of Texas, the now undisputed possessions in the Oregon country! What bounds can be set to the acquisitions of territory still contemplated, the bare anticipation of which cannot but affect the thoughtful mind with apprehension?

There have been ten Presidents of the United States, six of whom have gone to their final account. Washington's second term of service in the Presidency closed in the month of my ordination.* Within three years from that period, the whole

* He made his last visit to Boston, Saturday, 24 October, 1789, the autumn after his Inauguration to the Presidency, the only time I was ever privileged to see him. Well do I remember the circumstances of his entry into our neighboring capital. The day was quite blustering. He rode on an elegant white horse, with his suite. He was subjected to the inconvenience of waiting a length of time, on horseback, on the Neck, for the Town and State authorities, who were assembled in the Council Chamber of the Old State House, to determine, which should receive him, or pay him the first honors. On arriving at the State House, he was conducted to a temporary projection erected over the west door, where he with his suite was stationed. There were three arches, which extended over, what was then Cornhill, now Washington street. On the apex of the middle arch, stood a

country was thrown into mourning by his sudden death. In almost every town and village, throughout the United States, appropriate religious solemnities were observed. We in this little town were not backward in rendering this homage. I see before me a few survivers, whose devotions I then attempted to lead, and whose attention I aimed to direct to a suitable contemplation of that great and good man. Alas! when shall we look upon his like again? How important to the growing prosperity, and even to the continued existence of our Republic, is an unwavering regard to the Legacy of this Father of his country!

Within the period under review, there have been thirteen Governors of this Commonwealth, eight of whom have departed.

Among the most wonderful and merciful discoveries of the age is vaccination, which owes its origin and improvement to Dr. Jenner, of our mother country, and which was introduced among us, about the commencement of the present century, by Dr. Waterhouse, of Cambridge. It is impossible for those, who have grown into life, since that period, to have any conception of the horrors spread over our land by every return of the small-pox. Never can I forget the three weeks, longer, to my imagination, than any three months of my life, which I passed, after inoculation, in the Hospital in this town, in the Summer of 1792, my senior year at Harvard University. The very first person, who took the disease, at that time, the last, in which it spread throughout our land, was our friend Henry Colman, then in his seventh year, in his father's house, the Bunch of Grapes Tavern, Boston, who is now on an agricul-

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company of singers, headed by Dr. Nahum Fay, who sang an Ode prepared for the occasion, with such effect, as to draw tears from the eyes of the hero, who was not accustomed to weep on the field of battle. It is said, that Mr. Webb, of Charlestown, is the only surviver of the little band, who sang his welcome.

Owing to the exposures of that day, colds became very prevalent, which the common people denominated the Washington cold; but physicians called it the Influenza, probably for the first time the term was ever used in this region.

tural survey in England, and on the continent. He was sent to the pesthouse, on the western declivity of Mount Vernon, now a populous part of the city, then so densely covered with bushes and shrubs, that from his place of confinement he could not see a single house! It is impossible to calculate the immense preservation of human life, as well as exemption from various diseases, occasioned by the introduction of vaccination.

During the same period, interesting improvements have taken place in Harvard University, in buildings erected, Professorships founded, and the means of education greatly advanced.

Colleges have also sprung into existence in other places. The first class in Williams College was graduated, but the year before my ordination; in Schenectady, New York, the very year; in Middlebury, Vermont, in 1802; in Burlington, Vermont, in 1804; in Bowdoin College, Maine, in 1806; in Amherst, in this State, in 1822; and, the same year, in Waterville, Maine.

Besides these, Divinity Schools have been formed in Andover, Cambridge, and Newton, Massachusetts; in New Hampton, New Hampshire; in New Haven and East Windsor, Connecticut; and in Bangor, Maine.

The Academies and High Schools, which have, during this period, sprung into being, or been greatly improved, it would be difficult to enumerate.

Missionary Societies had then but just begun to go into operation. How wonderfully have they since increased; and what astonishing effects, through their instrumentality, have been produced among the most degraded and debased of the human race!

About that period, through the untiring influence of Wilberforce, and kindred spirits, Slavery was abolished in Great Britain; and since, in the West India Islands. The Colonization and Abolition Societies among us, are leading to consequences, which it would be difficult for the most sagacious to predict.

Little after the commencement of the present century, the British and Foreign Bible Society was formed in Great Britain,

which has been an engine of great power in disseminating the Scriptures over a large portion of the habitable earth. This was soon followed by the Philadelphia Bible Society, and the Bible Society of Massachusetts, the second formed in our land. What numberless kindred societies have since arisen in our own, and other countries!

Sabbath Schools have also originated, in countless numbers, not only in our own land, but in every part of the Christian world, which produce and promise unspeakable advantages to the rising generation.

For the general purposes of education, we have also the American Institute; the Board of Education, with its indefatigable Secretary, who is accomplishing wonders; Associations of Teachers; Normal Schools; and every other conceivable form of instruction.

Law Schools are also multiplying among us. That at Cambridge takes the lead in our land. Its Library, it is confidently asserted, is superior to any law library, even in our mother country.

Great improvements are also making in our Medical Schools, which are large and flourishing, and adapted to give a thorough training to our young men in the healing art.

How many blessed institutions have also been formed for relieving every form of human distress! We have our Massachusetts General Hospital, a most useful institution; Lunatic Asylums; Deaf and Dumb Institutions; Asylums for the Blind; Eye and Ear Infirmary; and, as if provision had not already been made for every form of human wo, through the influence of a benevolent individual, a temporary Home is now opening for the destitute, intended to provide for the unprotected children of both sexes, as also for females of adult age, who may need a temporary shelter.

What merciful provision is also making for our Seamen by the Seaman's Friend Society, the Boston Port Society, the Seaman's Aid Society, and the Marine Hospital!

Let me add to these, in this era of benevolent institutions, the Massachusetts Congregational Charitable Society, our Ed-

ucation Societies, Religious Associations of various kinds, Sabbath School Societies, Tract Societies, Book and Pamphlet Society, Boston Medical Dispensary, Boston Asylum and Farm School for Indigent Boys, Boston Female Asylum, Humane Society, Provident Institutions for Savings, Howard Benevolent Society, Society for the Prevention of Pauperism, Young Men's Benevolent Society, Boston Benefit Society, Boston Benevolent Society, Boston Lying-In Hospital, Boston Children's Friend Society, Boston Fatherless and Widows' Society, Boston Female Orphans' Society, Boston Institution for the Education of Adults, Massachusetts Charitable Fire Society, Society for Aiding Discharged Convicts, Penitent Females' Refuge, The Scots Charitable Society, Massachusetts Temperance Society, Massachusetts Temperance Union, Boston Total Abstinence Society, Parent Washington Total Abstinence Society, Prison Discipline Society, Society for Promoting Christian Knowledge, Piety, and Charity, Society for Propagating the Gospel among the Indians and others in North America, Massachusetts Evangelical Missionary Society, Massachusetts Society for Promoting Christian Knowledge, and the Benevolent Fraternity of Churches.

Barely to name these various societies, others may have been inadvertently omitted, is sufficient to signify their objects, and evince, what abundant provision has been made, mostly since the commencement of the present century, for every want, and for every wo.

It was not, till 1805, that the first steam-boat began to run in Hudson's River; and now they ply, in our own and other countries, in almost every stream large enough to contain them.

Since then, rail-roads came first into operation; and now the probability is, that the whole country will be riddled by them. The project is forming even for a rail-road over the Rocky Mountains to the Pacific Ocean.

To crown all improbable schemes, we have now in operation the Magnetic Telegraph, which annihilates time and space; which conveys intelligence to remote places more swiftly, than the most vivid lightnings, and more expeditiously, than on the wings of the wind.

Should as great innovations, discoveries, and improvements be produced for the next fifty years, and why should they not, as for the half-century, which has thus imperfectly and rapidly passed under our review, what imagination can keep pace with the changes, which will take place?

I will select one modern improvement, now in progress, which should be regarded by us with unmingled satisfaction. Within a few rods of where I now stand is to be the Reservoir of waters from Lake Cochituate, in Framingham, whence are to be diffused over our neighboring capital those clear streams, which are to make glad this city of our God. As during the seventy-five years from the first settlement of Boston, Brookline formed a component part, and received from the residents within the peninsula the uncourtly name of MUDDY-RIVER from the turbid stream, which is one of its eastern boundaries, is it not to be confidently expected, that our citizens will henceforth have the gratitude and the justice to designate her by a *purer* name?

But I must omit many topics, to which I had intended to advert, and hasten to the close of what, I fear, has already been extended too far.

What shall I say, how can I find words to express my obligations to the inhabitants of this town in general, who have volunteered with my people thus to honor my Jubilee? Accept, my friends, this public and willing testimony to the various marks of confidence, with which you have, on this, as on different other occasions, favored me. In not a solitary instance have I received from either minister or people an unwelcome message, an irritating word, or even an unkind look. On the other hand, our mutual intercourse has been invariably satisfactory.

I cannot here willingly omit a passing notice to the memory of the late Mayor, Thomas Aspinwall Davis, who would have both enjoyed and imparted high gratification on the occurrence of this day, whose peaceful and Christian departure from life I was privileged to witness, and to pronounce a requiem over his lifeless and hallowed remains!

To my dear people what can I add to what I have already

expressed, on October last, the fiftieth anniversary of my first service in this place?

I then said, what I now repeat, "Never have I been reduced to the necessity of asking a single favor of this Parish, as a Parish. You have not only been punctual to your engagements; but you have always anticipated my wants; and have never failed voluntarily to provide for my support, as, you perceived, the exigencies of my family required. Of injuries I retain no recollection. Time would fail to recount the favors, which you have heaped upon me without intermission." I now add, It may give some notion of their frequency, if I state, what my Records testify, that there have been but two months, within the last forty-four years, in which I have not received some present of a greater or less amount.

"If I forget" these and all other deeds of kindness, "let my right hand forget her cunning. If I do not remember" them, "let my tongue cleave to the roof of my mouth."

My deepest regret is, that I have not more successfully promoted, what I consider, the great ends of the Christian ministry among you.

Words would fail to express my anxiety, as to the future supply of this Pulpit. For the whole fifty years, I have had the sole responsibleness of providing for the religious instruction of my people; and never have I been obliged to ask pecuniary aid for the supply of my Pulpit, a single Lord's day.

Let us, my friends, devoutly pray the Lord of the harvest, that he would send forth such a laborer into this portion of the Lord's vineyard, as Bishop Ken has graphically and beautifully described, having the qualities of a good pastor, more to be desired, than confidently expected in this imperfect state.

"Give me the priest these graces shall possess;
Of an ambassador the first address;
A father's tenderness, a shepherd's care;
A leader's courage, which the cross can bear;
A ruler's awe; a watchman's wakeful eye;
A pilot's skill the helm in storms to ply;
A fisher's patience, and a laborer's toil;
A guide's dexterity to disembroil;
A prophet's inspiration from above;
A teacher's knowledge, and a Savior's love."

It being certain from my advanced period of life, that "the time of my departure is at hand," I cannot but feel a degree of the anxiety, which Moses felt, in respect of *his* successor, when he prayed, "Let the Lord, the God of the spirits of all flesh set a man over the congregation, who may go out before them, and go in before them, and who may bring them in, that the congregation of the Lord be not, as sheep without a shepherd."

With the uncommon health and strength enjoyed, at my age, it can hardly be expected, that I shall realize my growing infirmities, as they are perceived by others, especially by the rising generation.

With but little abatement I can indeed adopt the spirit of Caleb's language to Joshua, "As yet I am strong, this day, as I was in the day, that Moses sent me."

Common sense must teach me, that this state of things can continue but a little while longer. I will therefore say, in the language of a brother, whose Jubilee, was, on 26 October last, "I throw myself upon the directions of a kind Providence, and a kind people."

When occasion calls, be it sooner or later, I desire submissively to adopt the language of David to Zadok, "If the Lord thus say, I have no pleasure in thee; behold, here am I; let him do to me, as seemeth good unto him."

"For others, not myself, I here would stay,
Cheerfully stay, while useful to mankind;
Call me, my God, in thine own time away
To live contented, or to die resigned."

APPENDIX.

ORDER OF EXERCISES

AT THE CHURCH,

COMMENCING AT HALF PAST TWO, P. M.

ANTHEM.

INVOCATION, AND READING OF THE SCRIPTURES,

BY REV. J. HAVEN, JR.

ORIGINAL HYMN,

BY REV. R. C. WATERSTON.

When Israel's host in days of old,
  Had reached in joy a place of rest,
They to their children's children told,
  That righteous Heaven their sires had blest;
For God had marked the appointed way,
In fire by night, and cloud by day.

Thus, even now, O Lord, we stand,
  And count thy blessings o'er and o'er,
Guarded and guided by thy hand,
  Thy sovereign love we would adore;
Be with us here in gracious power,
And crown with joy this festal hour

O be thou still our Shield and Rock,
  Lead us where thou would'st have us go,
The Shepherd, circled by his flock,
  The Patriarch with locks of snow —
O guard us still mid hopes and fears,
Even as thou hast for fifty years!

INTRODUCTORY PRAYER,

BY REV. WILLIAM H. SHAILER.

HYMN.

Happy the man, whose cautious steps
  Still keep the golden mean;
Whose life, by wisdom's rules well formed,
  Declares a conscience clean.

What blessings bounteous Heaven bestows,
  He takes with thankful heart;
With temperance he both eats and drinks,
  And gives the poor a part.

To sect or party, his large soul
  Disdains to be confined;
The good he loves, of every name,
  And prays for all mankind.

His business is, to keep his heart;
  Each passion to control;
Nobly ambitious well to rule
  The empire of his soul.

Not on the world his heart is set,
  His treasure is above;
Nothing beneath the sovereign good
  Can claim his highest love.

ADDRESS,

BY REV. J. PIERCE, D. D.

ORIGINAL HYMN,

BY W. B. TAPPAN.

Lord! hear the fervent prayer, this hour,
For him who gave the sires his prayers,
And led the children by the power
Of wisdom, found with hoary hairs.

And bless thy servant, as, to-day,
Though not, like Moses, veiled from sight,
He takes on Pisgah wide survey
Of toil, and harvest, shade and light.

And sees, life's wanderings almost o'er,
The world 's not *all* a "fleeting show,"
To him, whose faith discerns, before,
The cloud, and fiery pillar's glow.

And still let gladness on him rest;
So all his future, bright shall be,
Till gathered where the pure and blest
Find an Eternal Now in Thee.

PRAYER,

BY REV. DR. GRAY.

ANTHEM.

BENEDICTION.

The following report of the proceedings, at the Town Hall, was prepared for the Boston Daily Journal, by Mr. A. G. Tenney. It is published in connection with Dr. Pierce's Address, at the request of the friends of the reverend gentleman, and with the sanction of the proprietors of the Journal. It has been revised and corrected by the Reporter, in such a manner as to render it more worthy of being presented in an endurable form to the public. The Anniversary Exercises being of so interesting a character, no apology is required for the length of the report.

THE COLLATION.

After the services at the Church, a large party of ladies and gentlemen repaired to the Town Hall, to partake of the Collation. The room was brilliantly lighted, the tables were loaded with a rich abundance, and adorned with flowers. The tables were prepared by Mr. Smith, a colored gentleman of Boston; the flowers were the gift of J. L. L. F. Warren, of Brighton. A fine band of music was provided, and every arrangement made to give interest to the occasion.

Dr. Charles Wild, of Brookline, presided. The Rev. Drs. Pierce, Codman, Sharp, and Hon. Josiah Quincy, were seated on the right of the Presiding Officer, and the Rev. Messrs. Shailer, Putnam, and Haven, on the left. About three hundred ladies and gentlemen were seated at the tables. A blessing was asked by Rev. Dr. Snell, of North Brookfield; the company partook of the collation, and the following Introductory Hymn, by Miss H. C. F. Woods, was sung; Dr. Pierce, in allusion to its complimentary character, remarking, that it was one hymn *he* could not sing. He however joined heartily in singing the last stanza.

INTRODUCTORY HYMN,

BY MISS H. C. F. WOODS.

A festal band we come,
From many a hearth and home,
To honor one,
Whose heart and voice unite
To plead for truth and right,
And spread the pure, sweet light
Of virtue's sun.

Since first his voice we heard,
Preaching God's Holy Word,
Long years have passed;
And Time with gentle hand
Hath o'er each household band
And loved familiar land
Its changes cast.

Yet firm as mountain oak,
Untouched by blight or stroke,
He long hath stood;
Persuading those, who stray
In error's dangerous way,
True virtue to obey,
And rectitude.

May peace his paths attend,
Health be his constant friend
And willing guest;
Joy round his fireside cling,
Hope spread her balmy wing,
And faith bright prospects bring
To make him blest.

Now join with heart and voice,
With festal mirth rejoice
And cheerful be.
And when earth's joys shall end,
In Heaven, where friend meets friend,
May we forever spend
A jubilee.

The above Hymn was sung by the whole company, and produced a fine effect. A band of musicians, some of them members of the Brass Band, from Boston, accompanied the vocalists, and afforded music, at intervals, during the evening.

At the close of the hymn, Dr. WILD addressed the company. He said, that they had assembled on an occasion, which had no parallel, in this vicinity, and that but a few occurrences of a like kind had taken place in New England. If the event, which they were to celebrate, was so rare among the clerical profession, it was not to be expected, that many of those present would witness another like celebration, in this age of change and restlessness. He would therefore

call upon all to unite with him cordially and heartily in the festivities of the hour, offering to their aged and venerated guest, the affections of a united and a happy people, knowing no difference of sect or belief, when paying respect to age and Christian virtues. Dr. Wild said, that he could bear testimony to the relations, which the Rev. Dr. Pierce had borne to his people, for a long period of time; it was twenty-nine years, since he left his native city, to take up his residence in Brookline, and placed himself under the pastoral care of the venerable man. At that time he was emphatically the minister of Brookline; the town and parish were one; their interests were the same; Dr. Pierce was the oracle; he alone dispensed the doctrines of the Gospel. Time, and an increase of the population, had wrought a change; portions of the vineyard had been allotted to other cultivators, and they, in peace and industry, had carefully trained the vines, so as to produce abundant and good fruit. There has been contention among the people and the pastors, but it was not the ignoble contention to mar each other's prospects, but the noble strife to see, who could best prepare the fruits best adapted for the Redeemer's kingdom. So well had the venerable father performed his duties in the cultivation of the wide field, that, when he looks around him and sees other cultivators upon the soil, he can truly say, these are the fruits of my labors. Do I claim too much, asked Dr. W., for our guest? No; and the concourse of all sects at this festal board, the daily and hourly prayers put up for the blessing of Heaven to rest on his aged head, bear me out in the position I have assumed.

The party had assembled, continued the speaker, with a two-fold anticipation; that of administering to the creature comforts of the earthly vessel, and to enjoy the more refined repasts offered by the better portion of our nature. Thus far we have been consumers of the good things provided for us; henceforth we must be producers and provide for ourselves, and as we have no spirits upon the table, we must trust to the animal spirits around it, to enliven the scene. Dr. Wild concluded with the following sentiment.

All hail, Dorchester! the birthplace of our venerable guest, and welcome to the enlightened and eloquent clergy, who represent it.

Dr. Codman, of Dorchester, responded to this sentiment, as follows.

It gives me sincere pleasure, Mr. Chairman, to offer my congratulations on this auspicious occasion.

It is, indeed, a *rare* event for a minister to complete *fifty* years of active service in the same place, and among the same people. Few of our profession live so long, and fewer still continue so long in the same place. It is my lot, as our *matter-of-fact* friend has told us, to be next to himself, in seniority, in sustaining the sole charge of the same people, in this immediate vicinity.

Perhaps this may be one of the reasons, why I am expected to address you on the present occasion.

Another reason may be this. I have labored in the ministry, for many years, in the native town of our respected friend.

As a representative of this ancient town, so early settled by our Puritan fathers, consecrated by their prayers and watered by their tears, where his childhood and youth were spent, and where so many of his kindred and friends reside, I am happy to express the high respect, in which he is held by its inhabitants, of all political parties, and religious denominations. His family have long been known, and highly esteemed among us, for their moral and Christian virtues.

I well remember his venerable father, with the same erect mien, and hoary head, which seems to be hereditary in the family. He was the first President of the old Dorchester Temperance Society, and took a lively interest in that great reformation. His mantle has descended upon his son, whose efforts to promote the cause of temperance and every good work are well known throughout the community. I have been told, that it was delightful to see the aged patriarch, surrounded by his children and his children's children, in their social gatherings, and to hear their sonorous and mellifluous voices unite in songs of praise to the God of their fathers.

Descended from such an ancestry, so distinguished for longevity, may we not hope, that the pastor of the church in Brookline, with his fine constitution and temperate habits, and the blessing of Heaven, may attain unto the days of the years of the life of his father, ninety-one, and thus be permitted, for twenty years to come, to attend the annual commencements of his beloved Alma Mater; to set the tune in the hall; and to keep a faithful record of passing events.

The present occasion is one of peculiar interest to the inhabitants of this town. And it is gratifying to behold them merging their distinctive denominations in a desire to unite in a tribute of respect to an aged clergyman, who has been, for a large portion of his life, the minister of the whole town; who has visited from house to house; who has

shared in their joys and sorrows without regard to sect or party; who has been with them, like a father among his children, in sickness and in health, in prosperity and in adversity.

Such a union is alike honorable to him and to them. But I must not forget, that others are to follow, and will no longer trespass on your time.

Permit me, Mr. Chairman, in conclusion, to offer the following sentiment.

The Semi-Centennial of a Pastor's life; hallowed by the tenderest recollections, chastened by peculiar trials, and cheered by the hope of a reunion with his people in a better world.

Dr. Pierce then offered the following.

"The coat of Jesus was without seam, woven from the top throughout;" fit emblem for his followers. "His disciples were called Christians, first, in Antioch." By what better name can they be called in our own, or in all future time?

George Griggs, Esq., the toastmaster, then proposed the following.

The Teacher and Preacher. May the one finish what the other has begun.

To this sentiment Mr. Gideon F. Thayer, school teacher of Boston, responded, substantially, as follows.

Mr. President, It would be affectation in me to pretend, that this sentiment was not intended to call me up, being probably the eldest *de facto* school teacher present. But, sir, we will, if you please, consider the "schoolmaster *abroad*," and not *here*, this evening. Assembled on an occasion of joy and *jubilee*, where *freedom* would be the most appropriate element in our exercises, the constraint of the school-room would be, as it seems to me, wholly out of place.

And yet, sir, I cannot omit to notice the allusion in the excellent Address we have heard to-day, to the statement of the Secretary of the Board of Education, that, of the three hundred and nine towns in this Commonwealth, Brookline raised, the last year, for the support of its public schools, a larger sum per head than any other town in the State! This fact is highly honorary to the people, and will redound to their intellectual and moral advantage; and reflects much credit on their senior clergyman, who has been, for many years, Chairman of the School Committee. The fact furnishes a subject worthy of protracted consideration, did time and the occasion permit.

For the honor your Committee have done me in their invitation to be present, at this interesting celebration, I tender them, through you, my grateful acknowledgments; but still I have some apprehension, that it was the result of mistake. They supposed, no doubt, as I was an inhabitant of Brookline, at an early period of my life, that I was a *native* of your lovely hills. How fortunate for me, that the list of invited guests was not wholly dictated by our venerable friend, for whom the feast was made; for, you well know, sir, that no mistake could have been made by *him* on such a point.

It is said, an Hibernian was once asked, where he was born; to which he replied, "I was born in Ireland, sure; but I might have been born in England, if I had *been* a mind to!" Now, Mr. President, if the same privilege had been extended to me, I can assure you, I should have chosen *Brookline* for my birthplace, rather than *Watertown.* As it was otherwise, I am compelled to confess, that I cannot claim the distinction.

My early days, however, were passed among the elders of your townsmen, some of whom I see around me; and it was at your public schools, that I received the first lessons in intellectual education. Nor *intellectual* alone, for in those days, on the Saturday afternoons, the only clergyman in the town, our venerable guest, gave to the scholars those instructions in the first principles of Christianity, which now devolve on the Sunday-school teacher.

On this point I should like to enlarge; but I fear, it would not only draw me aside from my purpose of dealing mainly with *light* matters, as most befitting a table talk, but would oblige me to exceed in time the portion, to which I am entitled.

Being among you, however, by hookor by crook — not intending by any means to implicate the Committee as engaged in *crooked* things — I will say a word of those early days, to which I have adverted. You know, sir, that the African considers no place fit to live in, that does not produce dates, which form the staple of his earthly paradise; and the Laplander esteems his hut of snow and ice and his fare of sea-horse and whale blubber, as the luxuries of lodging and food; and therefore cannot be surprised, that the gardens and orchards and parterres of the little spot of earth, lying immediately about us here, should have some charms for those, whose tender years were spent among them. To say nothing of the friends and companions, who participated with us in their enjoyment, or whose kindness gave an additional charm to the scenes, in which we were cast.

To me the impression made is deep and lasting; and no spot on the globe stands so high in my geographical estimation, as does Brookline. Its hills and plains, its winding roads, its noble forests, and quiet dells, have all a peculiar charm. Art has added much to its comforts and beauty, and the hand of cultivation has caused it to teem with the richest products. This by many is deemed an improvement; and in some sense, it is; and Brookline is still delightful; but the Brookline of *my* thought is one with far more of Nature's stamp and Nature's solitude. This is, perhaps, selfish, inasmuch as the change contributes to the enjoyments of an increased number of the great family, whose happiness should be considered as dear to us, as our own.

I have said, sir, this is the dearest *spot of all the earth to me;* and yet, in the retrospect, I find the sufferings of my childhood were such, as to make me wonder, that I could ever have come among you at all, after having taken my leave.

The ills of my childhood were numerous, and, as I thought, severe; the tyranny of larger boys, and the, to me, tedious walk, through all weathers, to the brick school-house in summer, and the *little* school-house, as we then called it, in winter; together with various annoyances that, to the feelings of a timid child, were matters of serious moment, made a deep impression on my mind.

It was a common fashion of the day to frighten children; and in the lonely walk, especially by twilight, numerous were the objects and the incidents, by which alarm was excited. Many are the incidents, treasured in my memory, that proved how good a subject I was to enact these cruel freaks upon. The peccadilloes, to which early boyhood is incident, were visited by severe retribution; and a feeling of terror was excited, which was long in dying out; and which, in fact, it is easy, even now, to rekindle into vivid recollection.

Such, then, being my childish trials, not to speak of some of a *graver nature*, is it not remarkable, that I should have felt any interest in the place or the people? and yet I did. I loved every spot in it; every hill, and tree, and rock, and bird; and how dearly the inhabitants! And after thirty years, I returned; became a freeholder; resumed my old associations, and was warmly welcomed by the former friends of my family, and by none more cordially, than the venerable clergyman, who had performed, nearly a generation before, the baptismal rite for my brothers, my sister, and myself; and also, by one, who was, and still is, an officer of his Church, and had been such for

years, at the close of my first residence in the town. And, at the Doctor's request, I had the satisfaction of taking charge of his Sunday school, and endeavoring, while I remained in the town, to pay back, to some slight extent, to the children of his parish, the debt I had, many long years before, incurred to him, for the moral and religious instruction I received at his hands.

Brookline, at the time of my first leaving it, and for many years afterwards, had no paupers; and it has often been said, that the minister could not find a man in the town poor enough to saw his wood. After a while, one worthy old mechanic, became nearly helpless from an accident, and was cared for and attended to with the most anxious solicitude. One family supplied him with dinners for years, and no one of the circle was helped, until a generous allowance had been despatched to *Captain King!*

Fearing, however, that the benevolent principle might die out, for want of exercise, some *philanthropists* have, since that time, introduced a supply of subjects into the town; which, being of self-perpetuating power, will doubtless furnish material to keep the stock always abundant.

But, Mr. President, I have already run to the verge of my limits. I will, therefore, give way to others more worthy of the kind attention you have bestowed upon me, and propose the following sentiment.

Brookline, earth's *loveliest* spot. May the *union* of this day be perpetuated by harmony of action among its citizens, in all good enterprises, to the end of time.

Some excellent music was given by the Band, and Mr. Griggs proposed the following sentiment.

The College Friends of Dr. Pierce. Few and honored are those who survive with us.

Hon. Josiah Quincy addressed the company. Dr. Pierce remarking that, strange as it might seem, Mr. Quincy was his senior. Mr. Q. said he felt himself in a false position; he did not intend to be present, owing to indisposition, and did not intend to address the assembly. He thought it impossible to say any thing not already suggested to his audience; to others who would say it better than he could. The scene he was called to witness, was a beautiful scene; a scene of the

heart; one that he would enjoy, not analyze; a scene honorable alike to pastor and people, that twice blesses; blesses them who give, and him who receives. He believed he (Dr. Pierce) was a freshman when he was a junior. (No, said Dr. P., a senior.) You are right, I doubt not, replied Mr. Q., and this makes matters better for me in not recollecting Dr. P. when in College. In those days there was a great distance preserved between the freshman and senior classes; the feeling in that regard being very different from that of the present day. The freshmen were looked upon as an inferior race of mortals, by their senior brethren. This mutual feeling, in some degree prevented mutual intercourse, except in a few particular cases. Although Mr. Q. had no recollections of his friend in college, still, whether from memory or fancy, he could not say which, he really thought his hair was not quite so white then as it is now, and if he mistook not, there was more roundness in his countenance. The truth is, said Mr. Quincy, Dr. Pierce has stood to me in the same relation through life as he does this day: my *younger friend.* And it is difficult to realize how much good it does an old man to see his young friends doing well, as Dr. P. has done.

Since that early period, he had no more recollection of his friend than every gentleman present had; perhaps fewer than many of those who heard him; still he must say that time had dealt kindly with him, or he had dealt cunningly with time. When young he had taken care of time, and mark it when you will, when such men grow old, time will take care of them. He was wise when young, and now he has love, reverence, and troops of friends. He had always supposed that toasts and wine went together, but he had found, on this occasion, that toasts and water did not disagree. Mr. Quincy concluded with the following sentiment.

The happiness of him, who enjoys the blessing of the Psalmist, and bears fruit in his old age.

Music by the Band. "*Fair Harvard.*"

Mr. Griggs said, that, on the 15 March, 1797, their venerable guest was ordained; and he had no doubt, the subject of the sentiment he was about to propose was fully discussed at that time; but, as so long a period had elapsed, since the event, he feared it was forgotten, and

he hoped to hear some one speak of the pastoral relation and of the benefits resulting from a permanency of that relation.

This brought the Rev. Dr. SHARP, of Boston, upon the floor, who spoke, substantially, as follows.

Mr President, I was exceedingly gratified to be honored with an invitation to be present with you on this occasion, for I have long cherished a sincere regard and true respect for the Clergyman, who is your chief guest. It would do no injury to any of us, who are ministers, to imitate his kind manners, his catholic spirit, and his candor and good-will to other shepherds, whose flocks have sometimes been increased by the diminution of his own. These are virtues easier to praise than to practise. I believe, Sir, that our reverend friend, to whom we offer our congratulations and best wishes for his usefulness and happiness, has been a living illustration of these virtues, for a long series of years.

But, possessing these sentiments, when asked to speak, on this occasion, I demurred. Unused to the service, I felt, that I had no tact to contribute to a dessert, in the form of an after-dinner speech. I therefore prayed to be excused. It was intimated, however, that something might be said on the subject of a permanent ministry. The reply was, give me a text; and I may say something. The text has not been sent, but I have found one in the history of the First Church in Brookline. It is in these words — "The Pastoral Relation. In these moving times its permanency is honorable, as its influence is highly beneficial, both to ministers and people."

This is my text. Of its entire truthfulness, I have a most profound and happy conviction. I suppose, indeed, that the subject was given me, under the rule, that a minister should practise, what he preaches. It was imagined, I suppose, that, without self-reproach, or a fear of any one saying to me, Physician, heal thyself, I could expatiate on the advantages of a settled ministry. And, although it might come with better grace from another, than from me, yet I may say, I set out in life with a generous confidence in my fellow-citizens, and a fixed determination, that if ever I left a church, the fault should not be mine. And I have to-day the sweet consciousness, that I have never swerved from that determination. Once only have I changed my pastoral relation; and were I to relate its history and causes, every person present would not only acquit me of blame, but say,

"Your course was commendable." Since that period, although I have had repeated calls, yet none of them have been, or could have been, loud enough to induce me to give them an hour's thought. My own people never knew of them, and in regard to one or two invitations, perhaps no one in this region, except one, whom I consult in everything, ever knew that I was thus honored. I have been, Sir, thirty-five years the happy pastor of a peaceful, and not unprosperous Church, for whom and with whom, in the city not altogether misnamed the Paradise of Ministers, I hope to labor, until I receive my final discharge.

But not to intrude myself on your notice, when all eyes are, and should be, directed to my venerable friend, and when all hearts present are swelling with joy, that he has continued with his people so long, let me just touch on the honor and the benefits flowing from such a permanent connection.

It is honorable to the Pastor. There might indeed be no honor attached to the permanency of the Pastorate, if, as in olden times, under national establishments, or as a matter of course, every minister was settled for life, without much regard either to character or to the manner of discharging his duties. Then he might perchance be a mere drone, and a burden to his people. His continuance might be a disgrace, rather than an honor to his office. But in these "moving times," when ministers are not settled, during even good behavior, but so long as they are popular, and can attract crowds, or help perhaps to pay off the debts of a costly meeting-house — "*in these moving times*," it is honorable to a pastor to live and die with his people.

It is honorable to his public character, to hi discretion in the pulpit, to his choice of subjects, and to his manner of addressing his hearers. It shows, that he has not been a mere partizan, regardless of the opinions and feelings of those who differed from him on political subjects. And it is evidence, that he has attended to his own appropriate duties, as a teacher of religion and morals. A permanent ministry, if at all a happy one, is also the most satisfactory testimonial of discretion in *private*, as well as in *public*. Many an able, upright, and pious clergyman, has lost all his beneficent influence, and been compelled to frequent changes, not from evil intentions, but from indiscreet conversations. There has been no just discernment of time, or

place, or persons. He has not known when, nor how, nor to whom, nor to what extent, his remarks should be made. He, who meant no harm, has set a whole parish in a ferment, and has kindled a fire, which even his departure and separation from it could not extinguish.

The same might be said of the temper and general character of a minister. He, who has retained his place for fifty years, surrounded by a community, sensitive as to their equality and their rights, as is the case everywhere in our young Republic, looking out for equal attentions, and jealous of neglect, must have been meek, and gentle, and patient, and obliging, towards all men. There must have been firmness of principle, and irreproachableness of character, as well as amiableness of deportment; for an intelligent congregation will not be satisfied with smiles, nor soft and honied words, unless there be a conviction, that these are allied to sincerity, honesty, and truth-speaking. It is honorable to his humility, in not seeking great or high positions; to his steadfastness, in not being given to change; and to his contentedness, in not pining for some other one's lot, nor travelling round to find a more desirable fold.

Now, if there be *one* Clergyman here, to whom these remarks will honorably apply, and I believe there is, let them be applied, and let him be honored. I see others around me, who are almost deserving of the same honor. They are far on their way towards it. May they live to complete their half-century settlement!

But I do not make these remarks, Sir, so much to praise, either directly or indirectly, the minister, who has completed his fiftieth year of pastoral labor, as to leave an impression on all the younger ministers present, that they will in vain sigh to be permanently settled, unless by habits of reflection, forethought, self-control, discretion, simplicity of purpose, affability of deportment, and zeal, tempered with moderation, they labor perseveringly to deserve it.

I might say, it is honorable to a man's talents, in this community, in which there is a large amount of cultivated talent, that he remains permanently with his people. This is true. But permanency in the ministry does not depend so much on great or brilliant talents, or distinguished scholarship, as on the moral and religious qualities of a pastor. Common talents, conscientiously, benevolently, discreetly and piously consecrated to the moral and spiritual welfare of a congrega-

tion, seldom or never go unrewarded. Nay, they are more likely to secure a permanent pastoral relationship, than talents of a higher and more splendid character.

And permit me to say, Mr. President, that the permanency of this relation is not only honorable to the pastor, but to his people. It may be adduced as evidence, that they "are not given to change." It may be taken as proof, that their attachment to their Minister has not been impulsive, fickle, uncertain; — and that they have some just apprehensions of the sacredness of the relation, into which they or their fathers entered.

The benefits of a permanent pastoral relationship are great — every way. The very anticipation, that it is to be permanent, is productive of mutual good. If the connection is expected and hoped to be for life, there will be less haste and more caution in the choice of a pastor, and in his acceptance. There will be an inquiry, not merely what he is in the pulpit, but what are his social and pastoral habits. Nor will the minister, if he have any far-looking views into the future, determine on a settlement by one consideration — but by considering many things. He will ascertain, if possible, the condition, habits, tastes, virtues, and vices of the people, and his adaptation to their character and wants. This would come of adopting as the rule, "settlement for life," transient and short settlements being the exception. And then these permanent settlements would modify the deportment of ministers and people towards one another afterwards, as I believe, all for the better.

As in the marriage relation, knowing that they *must* be together until death, so if the ministerial relation were permanent, there would be more caution in the first choice, and considerate kindness and avoiding of offences, and forbearing one another in love afterwards. This is one of the few things, in regard to which my opinion has changed. I once considered a ministerial settlement for life, one of the greatest of evils, that could happen. I should now consider a voluntary approach to it one of the greatest blessings, that could come upon the church.

It would be better for ministers. It would be the means of quickening and strengthening their minds. They would be incited, nay, compelled to be more studious, in order to bring things *new*, as well as *old*, from the store-house of God's truth.

And their people would be far more benefitted. They would feel,

that they had not a stranger or a spy, but a spiritual overseer, watching over their characters and pursuits, whose fortune, happiness, and reputation were linked with theirs.

Pastoral visits, pastoral cautions, suggestions, entreaties, persuasions, and encouragements, known only perhaps to the pastor and the individuals concerned, would serve to impart consolation to the afflicted, to give vigor to faith, to guard against evil, to incite to good, and to aid in the formation of a pure, upright and beautiful character, beyond any of the influences, which fall upon a people from those bright, and dazzling, and stirring ministers, who appear and disappear with the irregularity of comets, or wandering stars.

One word more, sir, and I will relieve your patience. I rejoice, that there is one Church, and one Pastor, that has set so worthy an example of a connection, that has continued for fifty years.

Whatever arrangements, as a Society, you may hereafter make, I trust, that the mild and benignant countenance of your Pastor may be with you to smile upon you for years to come, and that his tongue with words of wisdom and kindness may bless you. And may you so receive the truths of the blessed gospel, and so exemplify their influence, that both pastor and people may rejoice together, in the general assembly of the church of the first-born.

When Dr. Sharp had concluded his remarks, a service of silver, which had been brought into the Hall, and placed in front of the presiding officer, was uncovered. This service consisted of a coffee-pot, two tea-pots, a milk pitcher, sugar-bowl, cream-pot, and slop-bowl.

Mr. Griggs offered the following sentiment.

The Support of the Ministry in Massachusetts; Formerly *compulsory,* now *voluntary;* nothing has been lost, in the affections of the people for the clergy, by the change.

This sentiment introduced Mr. Timothy C. Leeds, who, in behalf of the donors of this service of silver, rose and presented it to Dr. Pierce in the following terms.

Mr. President, I am requested to appear before you, this evening, as the organ of those, who wish to tender a tribute of respect to one, whose name is identified with the history of Brookline. I shall dis-

charge my duty as briefly as possible, that I may give place to those, who are better able to entertain this brilliant assembly by their genius and eloquence.

Permit me, therefore, in behalf of the donors, to make a presentation of this service of Plate, which is before us, to *him*, whom, this evening, we delight to honor.

Doctor Pierce, Rev. and Dear Sir, It gives me pleasure, personally to perform the part assigned me on this occasion. As, during the course of a long and eventful life, you have scattered blessings around you, with a liberal hand, it must gratify your benevolent heart to see these blessings appreciated.

Your numerous friends are happy, that such an opportunity as this is afforded them to present to you a testimonial of the high esteem we entertain for your character.

For *fifty* years, the light of your countenance has shone upon this people. For *fifty* years, you have been their spiritual leader; and now, on this fiftieth anniversary of your ministerial service, on this mount of *fifty* years' pastoral vigilance, they come up before you, this evening, in the fulness of their joy, and lay at your feet their spontaneous tribute of gratitude and esteem.

Allow me, then, Reverend Sir, in behalf of your Brookline friends and myself, gratefully to present to you this set of Silver Plate, which bears the following appropriate inscription.

Presented to
Rev. John Pierce, D. D.,
by his Brookline friends,
March 15, 1847.
Being the fiftieth anniversary
of his settlement in Brookline,
as a Minister of the Gospel.

And, my dear sir, in one of these vessels be pleased to find a number of pieces of gold coin.

To this visible offering we now add our hearty and united prayer, that the residue of your days may be crowned with health and happiness, and that the memory of your name may diffuse its grateful fragrance through succeeding generations.

To which Dr. Pierce, who had been standing during the address, replied, in substance, as follows.

Mr. President, Permit me, through you, to express a lively sense of the gratitude, which I feel for this generous donation of plate, in the presentation of which such kind sentiments have been expressed, and such good wishes have been uttered. I beg my friend, who was the organ of presenting it, to accept my sincere thanks, and to tender the same to those, who united with him in this benevolent deed. Valuable as is the gift, it is much more highly estimated by me, as a token of affection, than from its solid intrinsic worth.

Experiencing such marks of attention and regard from so many different sources, I know of no more suitable return, than to offer the following sentiment.

Brookline, our "happy home; name ever dear" to its inhabitants, whose Churches and Pastors harmoniously unite in this semi-centennial celebration. May this occasion prove an omen of our future intercourse. May we ever walk together, where we can agree; and may we agree to differ, where we cannot conscientiously walk together. May no root of bitterness be ever suffered to vegetate in our prolific soil; and may our only strife be to provoke one another to love and to good works.

Mr. Griggs proposed the following.

The Ladies of Brookline — God bless them.

In response to this sentiment, a beautiful child, a daughter of Rev. Mr. Shailer, some ten or twelve years old, dressed in white, with flowing ringlets falling over her shoulders, appeared on the platform, and presented an elegant silver vase on a silver stand, a donation from ladies of the Baptist and Harvard Societies, containing a rare collection of beautiful flowers from the green-house of Col. Thomas H. Perkins, in Brookline.

Honored Sir, Though but a child, I have been taught to venerate age; especially if it be crowned with virtue. It therefore gives me great pleasure, to present to you this standard and vase, in behalf and at the request of several ladies, who are not immediately connected with your religious society.

They would have you accept it, as a token of friendship and esteem. The ladies are aware, that, when compared with other presents, which you have received, and particularly with the splendid one, with which you have been favored, this evening, *this* is but a mere trifle. But you know, sir, that a gift of small value, may be a testimonial of as sincere respect, as warm affection, as deep veneration, as one of greater worth.

We prize a trifle, if it be the gift of a *friend*, and the ladies would have you estimate this by the friendship, of which it is a token. And as it may hereafter stand upon your table, filled with the beautiful flowers, which a kind Providence has strewn so bountifully and lovingly around us, and which, alas! in their fading nature are such fit emblems of ourselves; may it serve to remind you not only of loved ones, who are destined to fade like these fading flowers, but of a world where friendships are pure and constant, where flowers ever bloom with vernal beauty, and mortals, having put on immortality, shall not grow old, but have eternal youth and vigor.

During the presentation of this bouquet, the slightest sound was hushed, and the closest attention was paid to what the little girl uttered, and a tear glistened in many an eye. It was indeed a most lovely scene; youth and old age side by side.

As soon as the little girl had finished her address, Dr. P. seized her by both hands, remarking, that never before had he been so deeply impressed with the language of our Lord, when he declared, "Suffer little children to come unto me, for of such is the kingdom of Heaven." His only regret was, that the child's schoolmates could not be present and witness the scene. He had sometimes thought, that the parents had better remain at home, and let the children come.

He gave this sentiment.

Our Youth; The hope of their friends and of their country. May they excel their parents and predecessors as much in learning and wisdom, as their advantages for acquiring them are superior to those of former times.

Mr. Griggs submitted the following sentiment.

Brookline, though a small town, is unsurpassed for its physical, moral, and intellectual advantages.

The Rev. Mr. SHAILER responded to this sentiment. He could not say, that he was born in Brookline, but he could speak well of the place, and he held that, when an adopted child spoke well of a parent, that parent must possess some good qualities. He was very brief in his remarks. He claimed, that in intellectual advantages it was surpassed by no town in the State; it also preserved a high state of morals, as Dr. Pierce's long connection with his society fully proved. Its physical advantages had been referred to by preceding speakers.

Mrs. SHIRLEY then sang the song, the "The Church of our Fathers."

Dr. Pierce gave the following.

The Religious Societies in Brookline ; their increase the result, not of division, but of multiplication.

Mr. Griggs then submitted the following sentiment.

The Present Jubilee. As it has renewed the social compact, in this town, may its kindly influence be perpetuated, through all coming time.

To this sentiment the Rev. Mr. HAVEN responded. He said, that, not having selected a text for the occasion, he felt himself, in a measure, unprepared to address the assembly. If he were to select a text it would be, "I pray thee have me excused." He did not think, that a stranger, and he was a comparative stranger in Brookline, should take an active part in the festivities; little need be said in support of the joyous proceedings; their good effect must be self-evident; it requires no argument to prove, that the harmony and good feeling so strongly impressed on every countenance present, augur well for the future. The Rev. gentleman's acquaintance with Dr. Pierce commenced in very early life, at the age of about four years, when the Doctor presented to him a Catechism, which he, in later years, studied at the Sabbath school, and which was his first lesson in theology.

He would speak, as the representative of the children, who were indebted to the venerable man, for many presents, of a like character; his early recollections of him were of the most endearing nature. The schoolmaster had spoken of the African, who deemed his sum of existence to consist in a supply of dates. After the address of to-day from Dr. Pierce, it would not be necessary to visit another continent to obtain a supply of *dates*, as they were ready at hand, in the good town of Brookline. He reminded his friends that they might never again be permitted to witness a similar hour of rejoicing. The clergymen of the present day, do not possess the vigor of constitution and the power so to enlist the good-will and approbation of their churches, as did the clergy of the olden time. He remarked that the old age of the truly Christian pastor was beautifully illustrated in the life, history, and presence of the guest of the evening.

In response to a call for something, relating to the theologians of Germany, Mr. SEARS, of Newton, said,

That, though by marriage, one of those third cousins, whose connection with himself, the venerable guest had just mentioned, he found himself banished from the country. But this was evidently done in mercy, as the home field had been so cropped of its harvest, as to leave nothing to be gleaned.

Eight months and ten days before the birth of the friend whom we are assembled to honor, a festival occasion, of peculiar interest, was observed, by a brilliant company of young men, in the city of Göttingen. It was at the lodgings of Lord Rodney's son, on the evening before the departure of Major Andre, who endeared himself much to the young men of genius in Göttingen. Boie, the oracle of the Union of Göttingen poets, said to Voss, "Had you known it in time, it would have been well to write some verses for the occasion." "It may not be too late now," replied Voss. He went immediately to the house of Hölty, and found Hahn there. At half past nine in the evening, they went together to a coffee-house, and afterwards parted, each promising to write, by moonlight, such verses as he could. In the morning, at seven o'clock, they met at Boie's, and Voss's production was adopted. Andre, who had often met with the young poets, said, on receiving the poetical effusion, "Voss, you are a noble fellow, you love your country." As Andre was ordered to repair with his regiment to America, he parted with Voss, with tears, making him promise to come to England, if he should procure a good place for him. Poor fellow, far other things awaited him.

The very month our *jubilant* was born, this same poetical confederacy met to celebrate Klopstock's birth-day. They met around a long table adorned with flowers. In a high armed-chair, were Klopstock's works, with chaplets of roses and gillyflowers. Under the chair, was Wieland's Idris, torn in pieces, as he represented the abhorred French taste. After dinner, and the coffee, the pipes were brought forward, Wieland's writings furnishing the tapers. Then the health of Klopstock, of Luther, and finally of the ancient Hermann, was drunk. With covered heads, they spoke of liberty, Germany, and songs on virtue, and closed by burning Wieland's writings and likeness.

This same year was the middle year of Planck's theological course. In 1831 his jubilee was celebrated with great splendor at Göttingen. Fifty years before, he had been appointed Professor, and University Preacher, had married, and published the first volume of his great

work on the history of the doctrines of the Protestant Church. This year, too, 1831, was that of the death of his son, the younger and very eminent Professor Planck. On the occasion of his birth, the father hastened with joy to announce the tidings to his friend Spifler.

"Is it a son?" said the latter. "No." "A daughter?" "No." "What then?" "Two little fellows at once."

The house in which we just met, if I saw and read the inscription rightly, was erected in 1805. ("Yes," said Dr. Pierce.) That was the year in which Schleiermacher revealed himself, in Halle, as a preacher of extraordinary power. He had recently been appointed University Preacher. The funeral solemnities of the widow of the late king of Prussia were to be celebrated, and he was to be the preacher. The day previous, he walked out to a distant hill, with Steffens and a mutual friend. It was a beautiful March afternoon. The night was spent at a country inn. Schleiermacher and Steffens conversed till after midnight on the *positive* nature of Christianity. Steffens records it as one of the most memorable periods of his life. The effect upon his own religious feelings and views was indelible. In the morning, they had to walk six miles. Schleiermacher, a good pedestrian, outwalked his companions, and seemed to be in deep meditation. Meanwhile, the city of Halle was in a state of excitement. It had been reported that Schleiermacher was absent, that he went yesterday into the country, passed the night at a tavern, and had not been heard from since. They arrived as the bells were ringing. He ascended the pulpit, and with his well-conceived discourse, his powerful logic, and his calm and impressive eloquence, he filled his audience with admiration, and put to silence the whisperings of envy. And yet it was an extemporaneous effort.

In 1806, I learn that the Brookline church was dedicated. That was a memorable year for Germany. It was the year of the battle of Jena. Within a week after it, Bernadotte's detachment entered the gates of Halle. Schleiermacher and Steffens, deprived of their salaries, with only ten rix dollars in their pocket, were obliged to occupy together a small tenement. The wife of Steffens, and the sister of Schleiermacher, occupied one small room, and these two young Professors the other. It was in these circumstances that Scleiermacher wrote his celebrated work on Timothy.

The students were ordered, by Napoleon, to leave Halle within twenty-four hours. Two young students set out on foot for Göttingen.

One of them, nearly penniless, was taken ill on the way, and was found on the road in that condition, by a young Repetans (a sort of tutor), who procured a carriage, and took care of the unknown invalid. Thus did Neander and he meet, for the first time, and a friendship, broken only by the death of the former, ensued. Neander became one of the first pupils of Gesenius, and attended his lectures on Hebrew and Arabic; the latter had not been six months in Göttingen. The third person, was the poet Neumann, who in company with Neander and Varnhagen Von Ense, had left Gurlitt's school, in Hamburg, the preceding spring, and entered the University of Halle. These, with Chamisso, Hitzig, Koreff, Theremin, and a few others, were the most active members of a poetical and literary association, called "The Polar Star." Neander, for his Platonic studies, and depth of character and feeling, was the idol of the company. It was about the time he became a Christian, being a Jew by birth.

In 1819, our venerable chief guest was first made dispenser of the charities of an Association of Congregational Ministers, which met in Boston. That year, Hahn held his disputation for a Professorship in Königsberg. It was generally believed he was aiming also at becoming *Superintendent*, a sort of Bishop in the Lutheran Church. Old Dinter, of pedagogic memory, after a brilliant examination had been passed, approached Hahn, and said, "You are a young man, of great earnestness of character; that is a *tendency*. You have this day shown, that you have successfully directed your mind to theology; that is an *in*tendency. It only remains to wish you a *super*intendency." And he had it within a twelvemonth.

There were other anecdotes, respecting Knapp being taken for a Jew, by a fresh student, who first saw him in a riding school, and attempted to show the awkward man how to ride; respecting Reinhard, and some tricks played upon him, at his severe theological examinations; and respecting a student's presenting a single louis d'or, with a hole in it, instead of a double one, to Gesenius; and something about a *dagesh forte*, but the Reporter was unable to take full notes of these.

Dr. Pierce then rose, holding a most beautiful silver pitcher, in his hand. He remarked, that friendship had been pronounced the wine

of life, but as cold water was the only wine which he had tasted, for many years, he would pledge the health of the donor, Mrs. HAYDEN, in a draught of pure water. The next regular sentiment was:

Before Brookline had a church of her own, her people went to church, in Roxbury. We should be happy to hear from the present clergyman of our old church.

This sentiment called up Dr. PUTNAM, who said: Had I supposed, Mr. President, I should be called upon to speak here this evening, I should have looked over the records of my church, to find some facts suitable as topics of remarks for such an occasion. But on second thoughts, this would have been impracticable; for I lent the records to Dr. Pierce some months ago, and I have not *seen them since.* I take it, the integrity of your venerable guest is unimpeachable: any man would trust life and honor in his keeping: he is above all common temptations: but a *book of old records; records, too, written by the Apostle Eliot;* I will not answer for their safety. I bring no accusation; I only state the fact. They say every *man has his weak side.* The company must judge. [Dr. Pierce, here, almost convulsed with laughter, said, "I returned them to your deacon."] You hear what the Doctor says. That is his account of the matter. I bring no accusation; I only state the fact. I only say, I have not seen the records. I am here to express the hearty good-will of the old parish in Roxbury, for the new parish in Brookline; that is, for Dr. Pierce; for, as I understand matters, Dr. Pierce is Brookline, and Brookline is Dr. Pierce. Gentlemen may laugh; I should like to know what Brookline would be without Dr. Pierce, or who is bold enough to call up an image of Brookline, of which the venerable Doctor does not form a component part. The parish, in Roxbury, do heartily love the good old man, and shower innumerable benedictions on his hoary head.

The following hymn was then sung by the whole company.

HYMN.

BY MRS. A. M. EDMONDS.

TUNE—*Auld Lang Syne.*

O let us raise the joyful notes
In numbers loud and free,
Till through the air our music floats,
A song of jubilee.

A song of jubilee, my friends,
A song of jubilee,
Till through the air our music floats
A song of jubilee.

We sing no hero *now*, whose fame
On valor's list appears,
But softly breathe the honored name
Of *one* beloved for years.
Of one beloved for years, my friends,
Of one beloved for years,
Whose voice of hope hath often dried
The mourner's falling tears.

Let memory's finger gently raise
The mantle, time has cast
On other scenes, and other days,
Long numbered with the past;
For many a change hath come, my friends,
To hill, and vale, and glen,
Since time's swift wing has sped the rounds
Of *two score years and ten.*

Say, where are *they* once wont to tread
Life's pathway at his side?
Peace to the memory of the dead,
For some have drooped and died;
Peace to *their* memory, while, my friends,
We give the *living*, joy;
Whose hand yet firm, and heart still true,
Fulfil life's wise employ.

Thanks be to God, whose mercies cheer
Our paths with richest showers,
Whose hand hath spared a life so dear,
And still is sparing ours.
O let our hearts adore, my friends,
With all their noblest powers,
The hand that spares *his* life, so dear,
And still is sparing ours.

He needs no costly tributes paid,
To prove him unforgot,
His *life* hath nobler record made,
We *know* he needs them not.

We know he needs them not, my friends,
  We know he needs them not;
Enshrined within these hearts of ours,
  We know he needs them not.

And when his work, on earth, is done,
  O may he sink to rest,
As calmly sinks the summer sun
  Behind the crimson west;
That leaves a golden light, my friends,
  To mark its way serene,
So may a life of virtue gild
  His gently closing scene.

The next regular toast was,

The Massachusetts Historical Society; which preserves the record of the settlement and *civilization* of this country by placing a *learned Savage* at its head.

James Savage, Esq., the President of the Society, replied. He spoke briefly, directing the weight of his remarks, against the traditions of the elders, for which he entertained no very serious respect. When a story was told of the early history of our country, he would have people ask, where does this story come from; is it tradition? If it came from Gov. Hutchinson, it might be considered almost as true, as if the Apostle Luke related it. If it came from Gov. Winthrop, it would prove indisputable truth. It was no longer ago than last week, that he sent to the Plymouth Society, the bond (received by him from London) given by persons who came out in the Mayflower, for the preservation of six pieces of cannon, which were brought over in the vessel; this bond ran that the cannon should not be used offensively, or sold, in a foreign land. He stated, one of Her Majesty's officers assured him, that the use of the name of the Mayflower, for a vessel, occurred, for the first time, in English history, with that vessel which brought the Pilgrim Fathers to this country. He had been conversant with the names of ships for three hundred years previous to that time, and he could not have overlooked so poetical a name as the Mayflower.

Mr. Chamberlain sang the song of "The Pilgrim Fathers."

The last regular sentiment, was:

The English Pulpit.

This sentiment called up the Rev. JOHN O. CHOULES. He said, at that late hour of the evening, he could not address the company upon the subject of the English pulpit; it would occupy too much time. He referred to the World's Convention, held in London, last summer, and contended that it was a total failure to the present meeting. He spoke of the land of his birth, and of the land of his adoption. In England the religion is established by law; in this country it is established by the affections of the people. He said that he must respect tradition, when he saw before him one old man who could speak for one fifth of our country's history. He briefly referred to the restless spirit of the age, and the supernatural excitement which pervaded the minds of men. He also spoke of the Rev. WILLIAM JAY, of Bath, England, whose jubilee was celebrated not long since. He once asked him, while on a visit to his house, what was the secret of his long connection with his society. The old man replied, that much was to be ascribed to his people. They were the kindest in the world; they never feared that they could injure their Pastor with kindness; he never made a journey, but what, upon his return, he found some present in his house. When he lost old friends, he formed new; when the fathers had departed, he took the children. And, (said Mr. C.) I find that the old gentleman has carried out this doctrine to the fullest extent. Not long since, he lost his wife, and at the age of seventy-six, he married a young one. He said Mr. Jay contended that one need not grow old. Mr. Choules concluded with the following:

The Religious Societies of Brookline, and their beloved Pastors: May they live in love, die in peace, and meet in Heaven.

The following resolution was offered by the Rev. Mr. SHAILER, and adopted unanimously.

Resolved, That we return our thanks to Rev. Dr. Pierce for the interesting Address which he has delivered to-day to the citizens of this town, and that he be respectfully requested to furnish a copy of the same for publication.

The following volunteer sentiments were offered.

BY T. C. LEEDS. The Lady of our guest, whom we this evening delight to honor.

BY REV. DR. PIERCE. *Our Consul at London.* An honor to his native town, our University, and our country.

BY REV. DR. SNELL. Having obtained help of God, we remain to this day.

Letters, and extracts of letters, from several, who were invited to the Brookline Jubilee, but from various causes were prevented from attending.

Granville, March 13, 1847.

Rev. John Pierce, D. D.

Rev. and dear Sir. Invitation to attend your celebration on the 15 instant has been received from your committee of arrangements. The day cannot fail to be one of interest to all the sons and daughters of Brookline, and especially to yourself. I feel regret that I cannot be with you and mingle my grateful emotions with yours, in a review of such expressions of the loving kindness of our Heavenly Benefactor. May the Lord be with you and bless you. Through the great goodness of God, I continue to perform the usual pastoral duties. May we hope yet to meet in this present world, and especially may we meet face to face on the "Delectable Mountains." With kind remembrance to the committee of arrangements, and especially to yourself and your family,

I remain most truly and affectionately yours,

Timothy Mather Cooley.

Rev. John Pierce, D. D.

New Braintree, March 11, 1847.

My dear Sir,

Some time since I received a very polite and respectful invitation from your Committee of Arrangements for your approaching fiftieth anniversary, to be present on that interesting occasion. I wish through you to express my sincere thanks for this honor, as I really consider it to be. It would give me the most unfeigned pleasure to enjoy the occasion, did the state of my health allow of it. I have been for some time afflicted with influenza, attended with a bad cough, which requires me to keep as much as I can from the cold air.

I expect that your Jubilee will be one of uncommon interest, as your discourse will be filled with a record of facts and incidents which cannot fail of entertaining and edifying all who shall have the privilege of hearing it; as it will embrace the three societies in Brookline, and as it will convene so many distinguished men who were born in the place, or have formed connections with you of the most endeared character. I trust that in a short time, if I live, I shall hear of these matters, and enjoy all that one can enjoy without being present.

In the mean time, my dear Sir, allow me to tender you my sympathies, and to express my hope that every thing may be ordered in Providence in such a manner as will tend to make the occasion what you would wish. May the day be pleasant; your health and spirits what they usually have been, and a thousand smiling faces greet you as you cast your eyes upon the assembly. Above all, may you have the presence of that God, whose great goodness you will have occasion to acknowledge, and of which you will probably speak with deeper sensibility than you ever did before. His blessing will be needed by yourself, and by all who will meet you with sympathizing hearts, that it may be not only one of the most pleasant but profitable days that you will ever spend on earth. I cannot doubt, from my own anticipations of a like occasion, in a very humble measure, that you have your anxieties as you look forward to next Monday. But, my brother, cast all your care upon the Lord; for I doubt not that when the day shall come, you will have striking evidence that he careth for you; which will be manifest in ordering every circumstance in such a manner as to gratify your wishes, and to answer your prayers.

Your time and thoughts are doubtless fully occupied. Excuse the length of this letter, and permit me to add, that I am your friend and brother,

JOHN FISKE.

Upton, April 5, 1847.

REV. JOHN PIERCE, D. D.

My dear Brother, My delay in writing to you needs explanation. This I will do. After receiving such a polite invitation from your Committee to attend your Jubilee, I had made up my mind to witness the scene, and to see your beautiful village, where you have preached so long, and enjoyed so much peace. But after preaching the Sabbath *preceding*, I found myself in such a state of health that I was not able to go. Soon upon this, I was taken sick, and have not been able to preach for the three last Sabbaths. My health has somewhat improved, though yet unable to be abroad. This will explain to you the reason, *why* I was not with you, and why this delay of answering your letter.

Your Committee will accept my thanks for their very polite invitation. And at the same time, I rejoice to hear that the day, the solemn day, was so pleasing to you and to your people. I am prepared to feel and sympathize with you, for I have been in like circumstances.

I ask you to send me the half-century Sermon, after it is printed. I wish to read it. I hope, my brother, you will have health and strength to preach for many years to come. We, certainly, have great reason to bless our heavenly Father, that he has continued us in his vineyard so long, to preach his gospel. I hope we may be found faithful until the death; and then have admittance into his glorious kingdom.

Accept my sincere congratulations, a fellow-laborer with you in the gospel.

BENJAMIN WOOD.

Boston, 23 *February*, 1847.

GENTLEMEN,

I regret, extremely, that my official engagements must deprive me of the pleasure I should experience, in accepting the invitation of the citizens of Brookline, to unite with them, in testifying the respect I feel, for the long and valuable services of their venerable Pastor.

I am, very respectfully,

JOSIAH QUINCY, Jr.

REV. WILLIAM H. SHAILER, } Committee.
GEORGE GRIGGS, ESQ. }

Cambridge, 15 *March*, 1847.

DEAR SIR,

I am truly sorry, that it is not in my power to attend your Anniversary this day. I believe you are aware of the cause.

I should have been most happy to appear among your friends, on so interesting an occasion, and especially, in the name of our common Alma Mater, to thank you for your long-continued and highly valuable services to the Institution, and your unabated interest in its welfare. I rejoice, that the completion of a half century, from the time of your settlement, finds you in that unimpaired vigor of body and mind, which, by the blessing of Providence, authorizes your friends to hope for the enjoyment, yet for many years, of your society, counsel, and active coöperation in every good work.

I remain, dear sir, with the highest regard,

Faithfully yours,

EDWARD EVERETT.

Rev. Dr. PIERCE.

My dear Friend,

I regret, very much, that I am prevented from being with you at this celebration, so honorable to those who appointed it, and to him who is the object of it. Our long friendship, the sincere respect and affection I feel for you, would have rendered it an occasion of great interest to me. For some time past, I have been unwell, occasionally confined to the house, and do not now feel strong enough to encounter the fatigue of joining in the services, even by my presence. I may add, that an event, the last week, has served still more to impair my strength. A grandchild, a year and two months old, born in my house, who seemed given me as a child in my old age, a source of unspeakable comfort to me, loving and lovely, has been taken to Heaven. This circumstance, though I bow in submission, renders me less able than I might otherwise be, to do what I should so gladly have done.

That you may live many years, blessing and blessed, and that we may be permitted to associate together, with the spirits of the just made perfect, in higher and purer praises, than those in which we have mingled on earth, is the fervent wish and prayer of

Your friend and brother,

Cha. Lowell.

Elmwood, 15 *March*, 1847.

Northampton, 10 *March*, 1847.

Messrs. William H. Shailer and George Griggs.

Gentlemen, I have received your invitation to attend the Fiftieth Anniversary of the Settlement of the Rev. Dr. Pierce. As I passed a year in Brookline, nearly fifty years ago, and was an inmate in the family of your now aged and venerable Pastor; as I then became a member of the church under his care, and was the Teacher of the Grammar School of the town; I may very naturally feel an interest in the proposed celebration, and would gladly be present, though I fear it may not be in my power.

I think it was the remark of Lord Brougham, "*The schoolmaster is abroad!*" This could hardly be said in a literal sense, when I was the schoolmaster of Brookline, for the art of school-keeping was then very imperfect, and the wonderful improvements of modern times

were then unknown. To tutor and school the schoolmasters, there was not then, as there has been of late years, a MANN. There was not then a MANN, to discover all the necessary appliances of the schoolhouse, to unfold the purposes and the methods of teaching, to train up a race of teachers, and to recommend and produce such a revolution, and such a state of things, that we may now say, with more emphatic truth, "*The schoolmaster is abroad!*" Imperfect as were my short labors among you, I yet remember the youth, who made some progress in learning. I remember the amiable and interesting, some few of whom are yet among the living, but many of whom sleep in the dust; and the names, that linger in my memory, are those of *Heath*, and *Goddard*, and *Griggs*, and *Davis*, and *Clarke*, and *Robinson*, not to mention others. . . . .

Brookline was, in the time to which I refer, as it is now, one of the beautiful villages of New England, and the abode of distinguished families. Shall I mention a few, who yet remain in my memory, and in whose elegant hospitality I was permitted to share? One mansion was that of Mr. *Higginson*, the elder, a merchant of Boston, who has been followed by a race of merchant princes, and one of the leaders in the early politics of Massachusetts. Another mansion was that of *Jona. Mason*, known in the politics of the State. At the house of *Stephen Higginson*, *Junior*, also a merchant, Mr. Channing, just beginning to preach, was a welcome guest. Dr. *Aspinwall* was an eminent physician, and one of the fathers of the town. Dr. *Spooner*, of Boston, had also a residence in this town. . . . . There were, also, *Sullivan*, and *Walley*, and *Heath*, and *Lucas*, and *Hyslop*. I will add only the name of *Cabot*, whose elegant manners and eloquent discourse, especially on the French Revolution, and other political topics of the day, made a deep impression on all those, who resorted to his house. He was the friend and confidant of Washington.

Of these men, I know not whether more than one is now among the living; all but one, I suppose, are gone; but their Pastor remains, in a vigorous old age. I will not say, as the Spaniards say, "May he live a *thousand years;*" but I will utter the wish, that he may live as long as a less temperate man at Salem; that he "may live a *hundred* years!

I am, gentlemen, with great respect, yours,

WILLIAM ALLEN.

Bangor, 8 *March*, 1847.

Rev. Wm H. Shailer, George Griggs, Esq.

Gentlemen, I beg you to accept the sincere thanks of Mrs. H. and myself for the invitation to attend the approaching celebration of Rev. Dr. Pierce's Jubilee. I regret exceedingly that time and space, those inveterate foes to social union, will not permit us to be present on that occasion.

In these days of rotation in the churches, of itching ears and of ministerial unrest, a ministry of fifty years is a fact well worthy of being signalized in the manner proposed. And the union of different sects in a tribute to the eldest minister of the town, adorns this festival with a charitable grace, more precious than itself, which I would fain regard as prophetic. Such a demonstration is equally creditable to the people of Brookline, and to the honored individual to whom it is addressed. For this demonstration's sake, had I no other interest, I would wish success to your preparations. And I do wish it.

The Churches of Brookline; sprung from one; now agreed in one; may the close of another half-century find them still one in spirit and in love, if not in doctrine.

Respectfully yours, Frederic H. Hedge.

Boston, *March* 15, 1847.

Gentlemen,

I beg leave to return you my sincere thanks for the invitation you have given me to attend the celebration at Brookline on this day. It is an occasion in which I cannot but take a deep interest, from the feelings of respect and regard which I am permitted to cherish towards him whose anniversary you will keep; and under usual circumstances it would give me peculiar pleasure to be present. But I am now led to avoid rather than seek occasions of social excitement, and must ask your permission to sympathize in the congratulations of the day at a distance. A celebration equally honorable and delightful to all the parties concerned cannot but secure the candid participation of their invited guests; but one who is not able to join in the festivities of the hour may be allowed to express his hope, that the half-century which is now closed may be followed by many years of useful and tranquil age, and that the Christian feelings of which this celebration is a proof, may continue with unabated warmth.

Respectfully and truly yours,

Ezra S. Gannett.

Messrs. Wm. H. Shailer, George Griggs, } Committee.

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